¶ A BRIEFE

and plaine declaration, con-

cerning the desires of all those faithfull *Ministers, that haue and do seeke for the* Discipline and reformation of the Church of Englande:

Which may serue for a iust Apologie, against the false accusations and slaunders of their aduersaries.

[William Fulke D.D.]

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A præface to the Christian Reader.

THE holy Prophets hauing oftentymes, * but searched vvhen and at vvhat time the foreseeing spirit of God declared vnto them the manifold afflictions and troubles of the church to come; haue therevpon entered into great lamentations for the same: And haue not onely vvept and fasted them selues, * but haue compiled for the church vvhole bookes of lamentations; therein instructing them what vvay to take, for appeasing the fierce wrath of God breaking out against them. VVhich dutie in semblable maner should novv long agoe haue beene done of vs, did not the hope vvee conceiue in the middest of manye tempestes, confirme vs in such expectation of her maiestie and her most honourable counsell, as that according to their clemencie tovvardes the poore ministers and their families, but most especially according to their holye and zealous care, vvhich ought to abound for the cleane driuing out of the Cananites, and planting, hedging, pruning, and continuall preseruing of the Lord his vineyard, from Foxes, yea little Foxes, this

* 1. Pet. 9. 10.

* Lamen. 1. 2. 3. 4. Ioel. 2.

this ciuill vvar, as a man may say, of the church
Act.20.26. vvherein so much of that bloud * (vvherof Paule speaketh) is powred to the grounde, shoulde by their holie and iuste authoritie, fully bee ended. Now, vvhen as vve at this time, are subiect almoste vnto all the afflictions vvhich can come vnto a church, blessed of God vvith such a christian and happie regiment; as to the prophane
Neh.4.2.3.4 scoffing of the * Hammonits at the buylding of
Neh.4.7. the church, as at a vval vvhich a Fox should destroy; to the conspiracies of the Arrabies and
Neh.6.5.6. those of Asshod; to the false * charges of sedition, contempt of all good lavves and proceedinges, like to that of Sanballat; yea to the *
Neh.10.11.12 prophetes them selues, vndermining, nay reuiling, displacing, and grieuously afflicting the Godly and learned ministerie, & so consequently plaging the Church vvith that plague vvherby * the
Ioel.1 9. Amos.8. 11. priestes may mourne, because there is no offering, and the people perishe, euen the yong men
12.13. vvith the famine of hearing the vvorde of God preached: when I say, we are subiect to al these, vvee can thinke of no vvaye for reconciling the brethren at variance, & after a most sure & holy vnion of both their forces, for a couragious setting vpon the common aduersary, then the certaine, peaceable and reasonable vvay following. VVhich is, that vvhereas both by bookes alreadie written, and by treatizes lately e and novv published, it may appeare vve seeke that vvhich at the least in the iudgement of all true Christians hath no small probabilitie (as vve iudge necessitie) of trueth out of the scriptures: it maye please her most excellent maiestie and their ho-

nours

nours to appoynt on both sides the best learned, most Godly & moderate men to debate all differences of vvaight betweene them and vs. So that first vpon sufficient consideration, the questions to be debated be vvithout all ambiguitie set downe, the reasons of both sides vvithout all out-goynges shortly and plainely deliuered in vvriting each to other, that after vpon sufficient examination the reasons of both be continually ye confirmed and resolued, till eyther by the euidence of truth one part yeeld vnto the other; or the folly and madnes of those vvhich gayne-say it, do in equall iudgement become manifest, in regarde of the contradictions and absurdities vvhereto they shall bee driuen by the force of Gods vvorde. VVhich vvay though it shoulde come naked vnto vs can not well be refused, but beeing richly attyred vvith all robes and ornaments vvhich the scripture giueth vnto the Synodicall assemblyes for such conferences: as namely that there bee * much searching of the trueth by sufficient reasoning vvithout all by matters, quarrels, euasions and colours vvhatsoeuer, that there be much * order, vvhen the spirite of euerye prophet shall be subiect vnto the spirits of the other prophets, & the iudgement of al shalbe sufficiently heard, vvithout stopping of free & sufficient answere, without Lordly carrying away of the matter with no substáce of reason, vvhere no authoritie, pregnancie of vvit, plausible perswasion of mans vvisedome, shall turn the truth aside, but al shal stand in the * euident demonstration of Gods spirite: lastly that there be ✤ peace without all bitternes, reuilinges, suspi-

Act.15.7.

1.Cor.14.13. 32.

1.Cor.2.4.

1.Cor.14.33

suſpicions, chargings of men dead & aliue, whereby affections are mooued, iudgement blinded, and men driuen as vvith a mighty ſtreame from the loue of the truth: vvhen it commeth thus adorned vve thinke, that vvhich we labor to procure to be ſo honorable * not only before God, but alſo before men, that none can iudge otherviſe of it then vve doe. For if any ſhall obiect, that the graue authoritie of Archbiſhops & Biſhoppes ſhall receiue a checke, whileſt they are brought to deale with thoſe, whome they iudge fewe, young, vnlearned, and not comparable to themſelues: or that it is a challenge not much vnlike the Papiſtes: or laſtly, that it ſhall be preiudiciall to the eſtate of gouerment eſtabliſhed: It maye pleaſe their wiſedomes vvho are to bee iudges, to conſider what vvee haue to aunſvvere vnto theſe things: which, if they haue the truth of God his word, containe the ſafeſt & beſt way in ſuch caſes, tend to the full quieting of all, and the remooving of the plagues vvhich are vppon vs, and are like dayly further to come, euen from the cómon aduerſary: VVe may boldly yet moſt humbly vppon our knees requyre them before God and all his elect Angels no⁹ to caſt it away. VVherfore for the the firſt, let vs grant the great difference vvhich they make of yeares and learning, yet the ſpeech of Elihu giueth them ſufficient anſwere, that this vnderſtanding is not tyed to ſuch outvvard reſpectes but to the * reuelation of Gods ſpirit, and to accept in ſuch caſes the perſons of men, or to giue titles, is but to prouoke God to deſtroy vs. Yea let the memorable examples of * Ezechias and the prieſtes: of

Act. 14. 16.

Iob. 32. 7. 8. Iob. 32. 21. 22.

2. Chro. 30. 5. 23. ver.

* the

*the Apoſtles in their counſels, of *Paule in his Epiſtles, and euen of * Peter in yeelding to the challenge of ſome not ſo well inſtructed mooue them, vvho not onely not refuſed the Leuites & Elders; but accepted the people in ſome maner to be heard to ſpeake, and to authorize their determinations and vvritings: at leaſt let their own opinion, that, in interpreting the ſcriptures and deliuerye of doctrine, we are equall vvith them, perſvvade them, not to refuſe thoſe, vvho if they coulde ſtraine their conſciences to ſubſcribe to the Archbiſh. articles, they would gladly receiue them to be the Ambaſſadors of Ieſus Chriſt. As for the fevvnes it may bee, if the ignorant miniſters, the varietie of other which ſubſcribe, ſome doing it vvith this limitation & ſome vvith that, ſome holding their former iudgement as not gainelayd by their ſubſcription, ſome lamenting their ſhp in that behalfe vvere deducted, the nũber of the one vvoulde not ſo greatly ſurmount the other. As for the challenge of the Papiſtes knit vp vvith the conſideration of the eſtate, the difference may be conſidered in the matter and maner. Concerning the matter, they make it in the ſubſtaunce of religion vvhich hath in diuers aſſemblies abroad and at home beene diſputed, reſolued, and novv publikly maintayned for our true & holy faith. VVe in maters concerning the gouernment of Chriſt of great moment indeed, yet neuer thus handled, nor vrging the alteration, but perfection of the eſtate of the Church, & further good of the common wealth, vvhilſt by this means amongſt many other things of great importance, the ignorant miniſtery, & by it po-

Acts 2. 15. 23. Gal. 1. 1. Act. 11. 1. 2. 3 4. &c.

D. VVhitgifts booke. page. 389.

perie,& by popery rebellion ſhould be auoyded, vvhich by the other are moſt manifeſtly bred & nouriſhed. Concerning the maner, they call it to a ſudden and tumultuous reaſoning, vvhere the readieſt vvit, the beſt memorye, the moſte filed ſpeech, ſhall carry avvaye the truth, at leaſt marualouſly moue the vngrounded harers. VVe require that where both ſides may vpon mature & ſufficient deliberation be heard vvithout any of theſe ſhewes, and the matter deliuered vnto her maieſtie, their Hh: and vvhomſoeuer they ſhall chuſe, to receiue and examine the allegations of both ſides: So that it neede not be communicated vnto the people, vntill the manifeſt light of truth appeare firſt vnto them. And if this ſo ſafe and reaſonable an offer, cannot be liked in the reſpect of the laſt obiected conſideration, vve thinke it impoſſible, but the perſons vvhich deſire a vvay to ſound, peaceable and dutifull, ſhall recouer this fauor that vvith ſafety of their conſciences, they ſhall exerciſe their miniſtery vvith that libertie, vvhich is meet for thoſe, vvho ſhall be tyed in all thinges to haue eſpeciall regard to the peace of the Church and publique orders. VVherefore moſt chriſtian Reader, vvhen thou ſhalt by theſe fevve, take knovvledge of theſe things, pray vnto God for vs, and as thy place is, ſolicite and further ſo iuſt a cauſe, to this ende onely, that Chriſtes kingdome may be perfectly eſtabliſhed, the conſciences of al the godly quieted, and the happy regiment of her maieſtie honored, vvith much peace ioye and quietneſſe at home.

FINIS.

A LEARNED DISCOVRSE, OF ECCLESIASTICALL Gouernement, proued by the worde of God.

THE Churche of God is the houſe of God, and therefore ought to bee directed in all thinges, according to the order preſcribed by the Houſholder himſelfe: Which order is not to bee learned elſe-where, but in his Holy worde. The firſt of theſe principles or propoſitions, is the very worde of the holy Ghoſt vttered by *Paul*: The ſeconde followeth neceſſarily of the firſt. The thirde is a manifeſt trueth beleeued of all them, that acknowledge the ſcripture of God, to bee a

1 Tim. 3. 15.

The definition of the Church.

perfect rule of all our life, and able
2.Tim.3.17. to make the man of God perfect, prepared to all good workes.

VVhat miniſters are appointed in the church.

This foundation being ſurely layde, againſt which the gates of hell cannot preuayle: wee ought diligently and reuerently to ſearche the holie ſcriptures, that wee may finde what order our ſauiour Chriſte our onely houſholder hath ſet foorth in them, by which he woulde haue his houſe or church to be directed in al things, appertaining to the eternall ſaluation of vs men, his vnprofitable ſeruants. Nowe we finde in the ſcriptures, that our ſauiour Chriſte aſcending into Heauen, was not vnmindfull of his Church on earth, but or-
Epheſ.4.11. 1.Cor.12.28. dayned an holy miniſterye of men, to the building vp of the body of Chriſt in vnity of faith and knowledge. We finde alſo, that as the offices are diuerſe of this miniſtery: ſo they are not generall vnto all the Church, but as order and neceſsitye require, for executing of their office, diſtributed and limitted vnto certaine places or parti-

particuler Churches, according to the diuiſion of Regions, Cities and Townes. For we reade that *Paule* and *Barnabas* ordeyned at *Derbe*, *Lyſtra*, *Iconium*, *Antiochia*, &c: Elders by election in euery Churche, with Prayer and faſting, and ſo commended them to the Lorde, in whome they beleeued. Alſo *Paule* left *Titus* in the Ile of *Creta*, that he ſhoulde ordaine Elders in euery City, as hee had appointed. Concerning the diuers offices of the Miniſtery, wee are taught by Saynte *Paule*. Rom. 12. 6. Alſo 1. Cor. 12. 28. and Epheſ. 4. 11. Where we reade, that God hath ordained in the miniſtery of his Church, theſe ſeuerall offices: Namely, *Apoſtles*, *Euangeliſtes*, *Prophetes*, *Paſtors*, *Doctours*, *Gouernoures* and *Deacons*: Alſo men indewed with the giftes of healing, of powers or myracles, and of diuerſe tongues.

Act. 14. 23.

Titus. 1 5.

Rom. 12. 6.
1. Cor. 12. 28
Epheſ. 4. 11.

Of theſe offices, ſome were temporall, ſeruing onelye for the firſte planting & foundation of the church amonge the Heathen: ſome are

perpetuall, pertaining to the nouriſhing and building vp the Church for euer. Of the former ſort were Apoſtles, Prophets, Euangeliſts, men endued with the graces of powers, of healings, and of diuerſe tongues. Of the latter kinde are doctors, Paſtors, Gouernours and Deacons. The Apoſtles were ordained by God, and ſent foorth immediatly by Chriſt, hauing a generall Commiſsion to ſpread the Goſpell ouer all the worlde: Which worke when they had accompliſhed, that office ceaſed. Such were the 12. Apoſtles, *Paule* and *Barnabas*, &c.

Math.28.19. Mark.16.25.

And for this cauſe the Apoſtles appointed *Mathias* in the place of *Iudas*, according to the Scriptures, permitting neuertheleſſe, the election vnto God, by caſting of Lots, that the number might bee full, for the firſt planting of the Churche. But when *Herod* had ſlaine *Iames* the brother of *Iohn* with the ſworde, they choſe no man to ſucceede in his place, becauſe they had no warrant of Gods worde, but the holy ghoſt, as he ſawe it was expedi-

Act.1.15.

Act.12.2.

expedient for the Church, afterward ſeparated *Paul* and *Barnabas* which lined at *Antioche*, as Prophetes and Teachers, to the worke whereto hee had called them. Act.13.2.

The Prophets were ſuche as were indued with a ſingular gifte of Reuelation in the interpretation of the Scriptures, and applying them to the preſent vſe of the Church: of whome ſome alſo did foreſhewe of thinges to come, as *Agabus*. Alſo there were in euery City that Prophecied to S. *Paul*, as he paſſed by them, that bonds and afflictions were prepared for him at *Hieruſalem*. This office being in the number of them that were ordeyned for beautifying the Goſpell, in the firſt publiſhing therof, it ceaſſed with that ſinguler and extraordinary gift, to bee an ordinarye function of the Church. 1. Cor.12. Epheſ.4.11. Acts.11.28. & 21.10. Acts.20.23.

The Euangeliſts were ſuch as were ſtirred vp of God, to aſſiſt the Apoſtles in their miniſterye of generall charge: in planting the Goſpell, and confirming the ſame by their preaching,

ching, but inferiour in dignity to the
Acts. 8.5. Apostles. Such was *Philip* that firste
preached the gospel in *Samaria:* Whi-
Act.8.14. ther *Peter* and *Iohn* were sent by the
Apostles, to conferre vnto them by
prayer and imposition of hands, the
visible Graces of the holye Ghoste,
which *Philip* did not. The same *Phi-*
Acts.21.8. *lip* in Act. 21. verse 8. is called an
Euangelist. So is *Timothy*, 2. Timoth.
2.Tim.2.5.5 4.5. Such was *Titus*, *Silas*, and many
other. This office also with the order
of the Apostles is expired, and hath
no place. Likewise, as wee doe plain-
ly see, that the gifts of healing, of po-
wers or myracles , and of diuerse
tonges, haue long since ceassed to be
in the Church: So the offices of them
which were grouńded vpon these gifts,
must also cease and bee determined.
Therfore the Papists do vainly retain
the name & office of Exorcists, when
they cānot cast out diuels: & extream
vnction, when they cannot cure dis-
seases: and to speake with straunge
tonges, which they haue not by inspi-
ration, & that without any interpre-
tation

tation, which Saint *Paule* expreſly forbiddeth. There remayneth therefore of theſe before rehearſed, onely in the Church, theſe Eccleſiaſticall offices inſtituted of God: namely, *Paſtors*, *Doctors*, *Gouernours*, and *Deacons*: By which the church of God may, according to his worde, be directed in all matters, which are commonly called Eccleſiaſticall. And therefore as it is vnlawful, ſo it is vnneedeful for men, following the deuiſes of their owne brayne, without the warrant of Gods worde, to inſtitute and ordayne anye other offices or kindes of miniſterye beſide theſe, appointed & approued by God himſelf, exerciſed in the Primitiue & pure church, vntil the miſtery of iniquity working a way for Antichriſtes pride & preſumption, changed Gods ordinance, and brought in al kind of falſe doctrine & confuſion: and now againe, reſtored in al rightly reformed Churches, with ſuch daylie increaſe, and glory of the kingdom of Chriſt, and ſuppreſsion of the tyrannie of Sathan, that the onelye expe-

1. Corin. 14.

VVhat offices remaine in the Church.

rience hereof, might bee a ſufficient perſwaſion to vs to leaue this diſordered ſtate of ours, wherein we haue ſo long laboured with ſo little profit: and to imbrace that moſt beautifull order of Eccleſiaſtical regimēt, which God ſo manifeſtlye doth bleſſe and proſper in our neighboures handes. But while we ſpeake of Eccleſiaſticall gouernment, it maye bee thought of ſome, that we ſhoulde intreat firſt of the ſupreame authority of Chriſtian Princes: Whereuppon it ſeemeth that al the regiment of the church dependeth, which is ſuch a myſt to dazle the eyes of ignoraunt perſons, that they thinke all thinges in the Eccleſiaſtical ſtate, ought to be diſpoſed by that onelye high authoritye and abſolute power of the Ciuil magiſtrate. Others there be, with more colour of reaſon, that referre onely indifferent matters to the diſpoſition of Princes: but in determining indifferēt matters, they ſhewe themſelues not to bee indifferent Iudges. For, whatſoeuer it ſhall pleaſe the Ciuill Magiſtrate, or them ſelues,

ſelues, to call or count indifferent, it muſt be ſo holden of all men, without anye further enquiry. But of the ſupreame authority of chriſtian princes in Eccleſiaſticall cauſes, howe farre it extẽdeth by the word of God: we ſhal haue better occaſiõ to intreat hereafter, when we haue deſcribed the Eccleſiaſtical ſtate. And that it is neither needefull nor agreeable to good order of teaching, to begin firſt therewith, it may be plaine to euerye man by this reaſon. The Church of God was perfect in all her regiment, before there was any Chriſtian Prince: yea, the Churche of God may ſtande, and doth ſtande at this day in moſte bleſſed eſtate, where the Ciuiil Magiſtrates, are not the greateſt fauorers. By which, it is manifeſt, that the regiment and gouernement thereof, dependeth not vppon the authority of Princes, but vpon the ordinaunce of God, who hath moſt mercifully and wiſely ſo eſtabliſhed the ſame, that as with the comfortable ayde of Chriſtian Magiſtrates, it may ſingulerlie

flouriſh & proſper, ſo without it, it may continue, and againſt the aduerſaries therof preuail. For the church craueth help & defence of chriſtian Princes, to continue & go forward more peaceably & profitably, to the ſetting vp of the kingdō of Chriſt: but al hir authority ſhe receiueth immediatly of God. Let vs therfore return to thoſe offices of Eccleſiaſtical regiment, which now remain to be exerciſed in the Church of God, being inſtituted & ordained by Chriſte himſelfe, which before we haue proued out of the ſcriptures to be only theſe, *Doctors*, *Paſtors*, *Gouernors* & *Deacons*, wherof ſome appertain to doctrin, ſome to gouernment and diſcipline. The duty of doctors & Paſtors, is chiefly to teach and inſtruct the people of god, in al things that God hath appointed thē to learne. The office of Elders & Deacons, is to prouide that good order and diſcipline bee obſerued in the church. Theſe offices being rightly eſtabliſhed & exerciſed in the Church, are able to make vs meet together in the vnity of faith, and know-

Doctors.

ledge

ledge of the ſonne of God, vnto a perfect man acording to doctrine. And both for doctrine and order of gouernement, to make vs one body of Chriſte, and members one of another. Nowe what ſhoulde be deſired more then this in the church of God? or what wiſdom of man can eſpy better then the ſpirite of God, by what means this ſhold be brought to effect which we do deſire? what mans wit cã deuiſe better, then the wiſdom of god hath expreſſed? Or whẽ God hath eſtabliſhed an order, for the adminiſtratiõ of his own houſe: what preſũptiõ of man dare change it? But what dare not duſt & aſhes preſũe to do againſt his maker, & that with greateſt incõuenience, when with beſt pretences of correcting and reforming that, which they do thinke to be vnperfect in his doings? Exãple thereof we haue moſt euident. That which is alleaged as the chief defence of this diſordered ſtate, which now remaineth in our church: namely, that our fathers of old time were not content with the ſimple order

Epheſ. 4. 13.

1. Cor. 12. 27.

der instituted by Christe, and establi-
shed by his Apostles: but for better
gouerning of the Church, thought
good some offices to ad therto, some
to take away: some to alter & change:
and in effect to peruerte and ouer-
throw all Christian and Ecclesiastical
pollicie, which was builded vpon the
foundation of the Prophetes and A-
Ephes.2.20. postles, Iesus Christ being the cheefe
corner stone. But how vnhappy a suc-
cesse this good intent, (as they call
it) of theirs deserued to haue of God,
who alwayes abhorreth all good in-
tentes of men, that are contrarye to
the good pleasure of his will, expres-
sed in his holy worde, the age before
vs (alasse) hath felt, the present time
doth plainly see, and wee praye God
the posterity, warned by examples of
their aunceſters, maye take heede of
it. For where there are specially two
thinges propounded in the Churche
of God: Doctrine and Discipline, as
if a man woulde say, knowledge and
practise, by which the glory of God
is sought and shineth therin: In steed

of

of true Doctrine, followed all manner of corruptions of the ſame, both in the whole and in euery part thereof, as ignorance, hereſies, idolatry, ſuperſtition, &c. The Diſcipline degenerated vnto intollerable tyrannye and external domination, clean contrarye to the commaundemente of Chriſt, whereof inſued all vnbrideled licenſe of vngodly liuing. To be ſhort, the exchaunge of the ordinaunce of God and Chriſt, brought in nothing elſe, but the Diuell and Antichriſte. 2. Theſ. 2. 11

Wherefore if we minde ſuch a reformation, as ſhall bee acceptable to God, & profitable vnto his church: We muſt thoroughly bee reſolued to ſet vp no new kinde of miniſterye, of our owne inuention, neyther for teaching, nor for diſcipline in the Eccleſiaſtical ſtate, but bring all thinges to that moſt perfect and abſolute order, which God himſelfe hath eſtabliſhed by his worde. And becauſe all offices of the Churche are ſo lincked togeather, as the members of one bodye, whereof Chriſte is the heade: we will

ſo

so describe one part, as the descriptiō of thē al may be sufficiently cōprehen ded therin. As if a man wold set forth the manifold office & vses of the hād, he shold declare what it doth alone, & what it doth with the helpe of the o-ther hand, or with the arme, with the breſt, with the knee, or with the foot, &c: what it cā do with diuers kinds of tooles, & what without al maner of in strumēts. This order we thought good to obserue, in describing the ministery of the Church, as by which, both the distinction & cōmunicatiō of al offices & seruices in the Church, might most plainli appear. Otherwise we force not by what method, so the same truth be plainly set forth by any mā. And as we controle not other mens methods by ours, so we wold not, that other mens maner of teaching shold be preiudici-al to ours. This we say becauſe of thē, which either for lack of wit, or thorow too much wilfulnes, if they see any dif ference in the form & order of teach-ing of diuers men, though in matter & substaunce they all agree, they exclaim

there

there is no vnitie,& therfore no truth among thē.Let vs then proceed in our purpoſe. The office of teaching is the chiefe & principall office that is in the church.By that we be taught to know God, & how to ſerue him,& what benefits to look for at his hand,without which knowlege,ther cā be no felicity but only deſtruction loked for,according to the ſaying of the wiſe man: *Wher prophecying fayleth,ther the people periſh.* Prou.29.18. The miniſtery is diuided into two functiōs:they that exerciſe the firſt are called *Paſtors:* the other are called *Doctors* or *Teachers.* The office of a *Doctor* is to teach, as the very name doth declare,but yet euery teacher is not mēt thereby,for it appertaineth to Paſtors alſo to teach:yet this latter is diſtinct frō the former.Almighty God, being carefull that true doctrin ſhould continue in his church,from time to time moſt wiſely prouided,that certain mē ſhold be appointed in euery cōgregation,(whō he hath endued with gifts meete for the ſame purpoſe) which ſhoulde employe them ſelues, either wholly or principally to the ſtudie of holy

The office of a Doctor.

holy scriptures, therebye to learne to auouche the principles of true religion, and to represse and beate downe al false and strange opinions, of which Sathan neuer ceaseth to sow the seeds, but cheefly where this office is not set vp & mayntained according to Gods ordinance. These men must not content themselues with contemplatiue knowledge: but, as by the grace of God they excell other men in vnderstanding: so they must diligentlye instruct other mē in the same learning, and openly confute al false Doctrine and herisie: and especially they ought to take payne in the instruction of such men, as maye bee made meete to serue in the Churche: as Pastoures, and to succeede in their place as Doctours. Their institution is set foorth, 1. Corin. 12. 28. Also Ephes. 4. 11. In the former place the Apostle teacheth, that they are the ordinaunce of God: Sayth he, *God hath ordayned in the Church*: First *Apostles*, Secondly *Prophets*, Thirdly *Doctors*, or *Teachers*. In the latter place hee testifieth, that *our*

Ephes. 4. 11.

Sauiour

Sauior Chriſt aſcended on high, ledde captiuitie captiue, and hath giuen giftes vnto men, amongſt which gifts, he accounteth the function of Teachers. Who ſhoulde then refuſe to imbrace the ordinaunce of God? Who ſhould deriue vs of the free gyft of Chriſt? The office of Doctours, is briefly expreſſed in Rom. 12.7. *Let him that is a Teacher, attend vppon teaching*, where alſo it is diſtinguiſhed from other offices, and namely from the office of Paſtors. For it followeth immediatlye, *Let him that exhorteth*, (which is a principall part of a Paſtors office, not neceſſarily requyred in a Teacher) *Be diligent in his exhortation*. For the office of Doctours, is onely to teach true doctrine, and to confute all hereſies, and falſe opinions by the worde of God, concerning all Articles & principles of Chriſtian religion, without applying their teaching to anye particular ſtate of time, of perſons or places. The example or practize of this office, is ſet foorth Acts. 13.1. Where it is recorded by S. Luke, that

Rom. 12.7.

Rom. 12.8.

Paule and *Barnabas*, (before the holy Ghost commanded them to be separated for the worke whereunto he called them) were in the number of prophetes and Doctors, with *Symeon Niger*, *Lucius* of *Syrene*, and *Manahen* in the Church of *Antiochia*, where they continued in that office a whole yeare, in which Citie the Disciples Acts.11.26. were first called by the name of christians. Act.11.26. Likewise, *Apollos* which was an eloquent man & mighty in the scriptures, firste at *Ephesus* but afterward beeing more perfectly instructed in the waye of God, by *Aquila* and *Priscilla* in the church of *Achaia*, exercised the office of a Teacher, with great profite of thē which had beleeued, and to the great confusion of the stiffnecked *Iewes*, while Acts.18.28. hee proued plainly by the scriptures, that Iesus was the Christ. Act. 18.28. Therefore if we purpose to haue the church to flourish in true knowlege, we must prouide that this office be restored, both in the vniuersities, and in as manie other places as maye be,

as

as well for the better inſtruction of all men, which are deſirous to learne, as eſpeciallye for the information of thoſe, which ſhoulde occupye the roomes of Paſtours, of which ſort there ought to be a great number alwayes in good towardneſſe to take charge of ſo many ſeuerall flockes, as muſt of neceſſitie be, in ſo great a Church as this is.

Beſides Doctors, there muſt be Paſtours ordained in euery congregation, which haue diuers appellations in the ſcripture, as Eph. 4. They are called by the name of Paſtours, becauſe they ought to feede the ſeueral flocks of Gods ſheepe committed to their charge. As it appeareth Act. 20 28. 1. Peter. 5. 2. They are called alſo Elders, not alwaies in reſpect of their age, but of their office and grauitie. For Timothie was but a young man, and yet had the office of an Elder. This name was receiued of an ancient cuſtome of the people of Iſrael, who vſed ſo to call thoſe that were Rulers and Officers amonge them,

Paſtors and their Titles.

Acts. 20. 28. 1. Pet. 5. 2.

them, as it appeareth by many places both of the old and new Testament, but chiefly in Numb. 11. 16. Where God ordayned seuenty ancientes, to assist Moses in his gouernment, who were also endued at the same time with the spirite of prophecie, from which time it became an ordinarie office, and name of Gouernours in Israell. Wherein we haue to note against the papistes, that the ministers of the Church, are neuer called in the new Testament, by the name of sacrificing Priestes, which were vnder the lawe, but often are called Elders of the similitude of those ancientes that gouerned the people of God. Whereas, if they had beene appoynted of God to be sacrificers, the similitude & name of sacrificing priestes, would a great deale better haue agreed vnto them. But, whereas both these names were vsuall amongst the Iewes, *Iereus* and *Presbyteroi*, the one signifiyng sacrificers, and the other Elders: The spirit of God doth often call the ministers Elders, but euermore

Num. 11. 16.

more preciſelye auoydeth to name them ſacrificers or prieſtes (as we vſe the terme): yea, though they ſucceed them in one principall part of their office, that is to ſaye in teaching, as it is written. *The lippes of the prieſt ſhoulde preſerue knowledge, and men ſhal ſeeke the law at his mouth.* The cauſe whereof is euident to bee this, that the ſacrificing prieſthoode of Aaron, is wholly tranſlated vnto Chriſt, in whom onely it reſteth, and paſſeth from him to none other. But by the name of Elders, the Paſtors are called Act. 14. 23 Where Paule and Barnabas ordained Elders by election in euerye congregation. And Act. 20. 17. Paule ſent for the Elders of Epheſus to Miletũ. Alſo he affirmeth thoſe Elders eſpecially, which labour in preaching and doctrine, to be worthy of double honor. Which place alſo teſtifieth of an other kind of Elders, of whom we ſhal haue occaſion to ſpeake more hereafter, whoſe office conſiſteth only in gouernement, and not in publique teaching. Moreouer, he ſheweth that

Mala. 2. 7.

Heb. 7. 12. 24

Act. 14 23.

Act. 20. 17.

1. Tim. 5. 17.

Tit. 1. 5.

he appoynted *Titus* to ordaine Eldersin euery Citie, and afterwarde describeth what maner of men hee woulde haue to bee chosen into the office. Also Saint *Iames* in Cap.5.14. willeth that if anye bee sicke, they shoulde call for the Elders of the Churche, who being indewed with the gifte of healinge at that time, should pray for the diseased, and annoint him with oyl, and he should be restored to his health. Finally, Saint *Peter*, as a fellowe Elder exhorteth the Elders to employe all their diligence to the feeding of the flocke of God.

Iam. 5.14.

1. Pet. 5.2.

An other name they haue in the scripture, which is Superintendents, or Ouerseers, because they ought to be vigilant and watchfull, to ouersee the flocke, and euery member thereof. Which name is neuer vsed in the scripture for such Bishops, as clayme and exercise dominion, and authoritie ouer whole regions, & all the Pastours of the same, but only for those that bee Pastours of euery seuerall con-

congregation, hauing no ſuperiority ouer their fellow Paſtors, but be al of equall dignity and authoritie. So are they named Act. 20. where S. *Luke* in the 17. verſ. calleth them *Elders of the Church of Epheſus*. S. *Paule* in the 28. verſe, calleth the ſame ouerſeers: ſaying, *Take heede to your ſelues and to the whole flocke, ouer which the holy Ghoſte hath made you ouerſeers, to feede or gouerne the Church of God, which he hath purchaſed with his owne bloud*. In this place all the three appellations concurre: namely, of ouerſeers plainelye, and Paſtoures incluſiuely in the worde flocke, and in the worde *Poimaun*, which ſignifieth to feede or gouern, as a Paſtor doeth his ſheepe. Where is to bee noted, that Byſhopppes or ouerſeers of one Citye were manye, which plainelye argueth that they were none ſuch as now a days are commonly called biſhops, which can be but one in one whole Dioceſſe, much leſſe many in one citie. The ſame thing is to be obſerued, in the name of Biſhoppes, vſed

Act. 20. 17.

X

by S. Paule. Phillip. 1. 1, where he &
Phillip. 1. 1. Timothie sende salutations vnto the Bishops and Deacons of the church, which was in the Citie of Philippi: which bishops, were the Elders or pastors, else would he not haue saluted in special words, the Deacons which were in inferiour office, and omitted the Elders, which were of more excellent calling. In the same maner of
1 Tim. 3. 2. 8. speaking, he describeth the qualities of those, which were to be chosen into the office of the bishops and Deacons. Likewise vnto Titus. 1. 5. He calleth them Elders, and immediatly after, discribing the qualities of such, as were meet to be ordained Elders, he calleth them bishops: saying, *For*
Tit. 1. 5. 6. 7. *this cause did I leaue thee in Creta, that thou shouldest continue, to redresse the thinges that remaine: and that thou shouldest ordayne Elders in euery Citie, if any be vnreproueable: the husband of one wife, hauing faithfull Children which are not accused of riot, nor are disobedient. For a Bishop or ouerseer must be vnreprooueable, as the Steward of God, not froward, &c.* Finally,

nally, S. Peter, chapter. 5. 1. the place before alleadged, comprehendeth al the three names of Elders, Paſtours, & Biſhops. *The Elders* (ſaith he) *which are among you, I beſeech.* The name of Paſtor, is vnderſtanded by relation of the names of feeding, and the flocke which he vſeth, alſo by the name of *Archipoymē*, which ſignifieth the chief of Paſtours, which is our Sauiour Chriſt. The name of biſhops or ouerſeers is included in the worde *Epiſcopountes*, which ſignifieth them which do carefully exerciſe the office of biſhops or ouerſeers. His exhortation is this. *The Elders which are amongſt you I beſeech, which am alſo a fellow Elder and a witneſſe of the ſufferinges of Chriſt, and alſo a partaker of the glory that ſhalbe reuealed: Feede the flocke of God which is committed vnto you, ſo much as in you lieth, carefully ouerſeeing, not by conſtraint but willingly, not for filthy lucre, but of a readie minde, not as exerciſing Lordſhippe ouer the heritage, but that you may be examples to the flocke, and when the chiefe Paſtor ſhall appeare, you ſhal receiue an incorrup-*

1. Pet. 5. 1.

1. Pet. 5. 1. 2. 3 4.

corruptible Crowne of glory. S. Peter in this place reproueth three notable vices, which doe great hurt among the ministers of the Church, if they bee not taken heede of: slouthfulnes in teaching: couetousnes of lucre, & ambitious desire of exercising Lordship: exhorting them to painfull diligence, because they were Byshops or Ouerseers: to a ready care, because they were Pastoures, and therefore should labour for loue of the flock, and not for lucre like hirelinges: to modest humility, because their cheef dignity in that they were Elders, was to excell in Godlinesse, that they might be an ensample to the flock, which cannot bee, except they submit themselues and their liues, to the common rule of other men: which most excellente vertues if they imbrace, they shoulde bee sure to bee plentifullye rewarded by him, who onelye deserueth to bee called the cheefe of all Elders, Pastors, and Byshops: to whome onely these honorable names of *Archipresbyter*, *Archie-*

chiepiſcopus, *Archiepoimen*, and ſuche like, do properly agree. For as the Apoſtle calleth our Sauiour Chriſte in this place, the chiefe Paſtor: So in the ſecond Chapiter the 25. verſ. he calleth him both the Paſtor and Byſhop of our ſoules. Wherefore as he onelye is oure chiefe Paſtour or *Archiepoimen*, ſo is hee alſo our onelye Archbyſhoppe: And that the name of *Archipreſbyter* or chiefe of Elders, pertayneth to no mortall man, may bee ſeene by this place, where Saint *Peter* that excellent and high Apoſtle, who if anye man coulde, might as well as anye, haue challenged that name, durſte not call him ſelfe other then *Sumpreſbyteros*, a fellowe Elder, no not when hee ſought authoritie to him ſelfe, by that name to be bold, to exhort the Elders of the Church. But leaſt any man ſhoulde thinke wee ſtaye onely in names and tearmes, which are not ſo greatlye materiall: let him conſider, that Sainte *Peter* expreſſly forbiddeth the Elders, to exerciſe Lord- 1. Pet. 2. 25.

Lordſhip ouer their ſeuerall congregations, how much more ouer their fellowe Elders. Which thing alſo our Sauiour Chriſt preciſely forbiddeth, when there was a contention among his Apoſtles, about the prymacie. *The kings of the nations haue dominion ouer them, and they that beare rule ouer them are called gratious Lordes or beneficiall, but you ſhall not be ſo.* Alſo Math. 20. 25. and Mark. 10. 41. vpon the ambitious requeſt of the ſonnes of Zebedy, and the diſdaine of the other againſt them. *The Princes of the Gentiles, exerciſe Lordſhip ouer them, and they that be great, exerciſe authoritie ouer them, but it ſhall not be ſo amongſt you, but who ſo will be great amongſt you, let him be your Miniſter, and he that will be firſt among you, let him be your ſeruaunt.* The ſame thing he taught by his example, when hee waſhed his Apoſtles feet, and commanded them to ſhew the like humilitie one towarde an other, which were all brethren, which he their Lord and maiſter ſhewed towards them. Alſo Math. 23. 8. &c. he forbid-

Luk. 22. 25.

Mat. 20. 25. Mark. 10. 41.

Iohn. 13. 13.

Mat. 23. 8.

forbiddeth all ambitious Titles of Rabbi, Maiſter, Father, &c. the reaſon hee addeth, *for you are all Brethren*. For theſe names agree properly to God & Chriſt. For the greateſt dignitie of an Eccleſiaſticall perſon is a miniſtery, and not a lordſhip. S. Ioh. alſo in his third epiſtle ſharply reproueth Diotrephes, becauſe he was *Philoprotenon*, one that deſired the primacie in the Church. Howbeit in this caſe we muſt take heede, that we ſpoyle not the miniſters of the church, of al their lawfull authoritie. For, although theſe teſtimonies of ſcripture, directly condemne the authoritie of one Paſtour aboue an other: yet neither do they ſet euery paſtour at libertie by him ſelfe, to do what they liſt without controlment: nor yet doe take away the lawful authoritie he hath ouer his flocke: but that imperious and pompeous dominion, which is meet for ciuill magiſtrates, and great Potentates to exerciſe in worldly affayres: otherwiſe in reſpect of their lawfull authoritie, they

3. Iohn. 9.

they are called by the Apoſtle in his
Heb.13.7. Epiſtle to the Hebrewes, Guides, ſuch as are appoynted to ouerſee the flocke with authority, and vnto them ſubmiſſion and obedience is commaunded in the ſame Chapiter, verſe 17. Other names are applied to them in the Scripture, but they bee for the moſte parte more generall, pertaining to all kinde of Teachers in the Church of GOD, both in the time of the Lawe and of the Goſpell, as *Seers*, *Prophets*, *Watchmen*, *Angelles*, *Labourers*, *Builders*, *Stewardes*, and ſuch like: all which with many other, ſerue to expreſſe ſome parte of their office, as their knowlege, their diligence, their authority, their faithfullneſſe, their diſcretion: alſo the neceſſity of them, the commoditie that commeth by them &c. But concerning the names of Paſtours, as they are a ſpeciall office in the Church, this maye ſuffiſe. But for as muche as we haue vndertaken, ſo to deſcribe a Paſtour and and his office, as all other offices of the

the Church, may be deſcribed therewith: wee muſt not ſtaye onelye in the name, but ſet foorth alſo the whole ſubſtaunce of the perſon. For which intent, it ſhall bee neceſſarye for vs to conſider a Paſtour or Biſhop, theſe two wayes: in the proper function of his Miniſterye, and in gouernement with his Elders: By which we ſhall vnderſtande how this Miniſterye ought to bee refourmed and reſtored amongeſt vs. As touching his office, ſomething hath beene ſayde before generallye, vnder the deſcription of his ſeuerall names. But now more particularlye, wee muſt examine, what belongeth to his charge. The Paſtor muſt be limitted to one onelye congregation of ſuch competent number, as he, (if hee be but one,) or if they be two, may be ſufficient, to the inſtruction of all and euerye member of the ſame Church. And firſt, he may no more lawfully haue charge of two or three churches, then he can be posſibly in diuerſe places. No more then a ſheap-

sheephearde of whome he taketh his name, may haue the leading of sundrie flockes in diuers places: neither maye he be absent from his charge, with better reason, then a shepheard from his flocke. As for substitutes or hyrelinges, will not bee allowed in this case: for Pastors are substitutes of God, and haue an office of credite committed vnto them, therefore by no good reason may they make any substitutes in their place, or commit their charge vnto an other. The law of a man grounded vppon good reason, alloweth not substitutes of substitutes: nor committing ouer of an office of credite in temporall matters. How shall God almighty then take it in good part, when the flocke of Christe, which he hath purchased with his own bloud, shal be so greatly neglected, to the endaungering of their euerlasting saluation? Therfore the ordinaunce of God is, that
1. Pet. 5. the Pastor should attend vnto his peculiar flocke. That Elders should be
Tit. 1. 5. ordayned in euery Citie, Towne and other

ther places. Tit. 1. 5. and Act: 14. 23. The Apoſtles ordeined Elders in euery Church of *Derbe*, *Lyſtra*, *Iconium* and *Tichia*, and all the Congregations about. Tit. 1. 5. Acts. 14. 23

Secondly, the office of Paſtors is, not onely to teach the ſame truth in their ſeuerall flockes, but alſo to apply it to the time and perſons, of whome they haue charge, with exhortation and reprehenſion: with conſolation of the afflicted, & threatning of the obſtinate &c. This in fewe wordes is ſet foorth by S. Paule ſpeaking of the diuerſe Gifts of God in his Church, hee ſaith: *Whether it bee hee that teacheth, in his Doctrine, or hee that exhorteth, in his exhortation.* The Doctour therefore teacheth without exhortation. The Paſtor teacheth and exhorteth withall. More at larg he ſetteth forth the ſame office in his exhortation vnto the Paſtors of *Epheſus*, willing them to folow his example, whoe ſupplied that office, vntill they were able to ſucceed in his Place. Alſo very breifly and yet Rom. 12. 7. 8. Acts. 20.

fully, hee describeth the same vnto
2.Tim 3.16. 17. *Timothy*, shewing first that al his foun-
dation must be out of the scriptures,
which were sufficient for all parts o
his charge, and then moste earnestly
commaundeth him to practise the
same with all diligence: his words
2.Tim.4.1.2 are these, *All Scripture is inspired of GOD, and profitable for Doctrine, for exhortation, for reformation and for instruction, which is in righteousnesse, that the man of God maye bee prepared to all good workes: Therefore I charge thee before God, & before the Lord Iesus Christ, which shall iudge the quicke and the deade at his appearing, and in his kingdome, preache the worde, bee instant in season and out of season: improoue, rebuke, exhort, with all long suffering and doctrine.*

The firste part therefore, and the cheefest of a Pastours office or duety is, to feede with wholsome doctrine the flocke that is committed to his charge, and therefore Sainte *Paul* describing what manner of men are meete for that charge vnto *Timothy*,

requi-

requireth that a Byſhop or Paſtour bee apt or able to teache: for if a man haue neuer ſo much knowe-ledge, and bee not apt or able to teach, he ought by no meanes to be admitted vnto this vocation. And vnto *Titus* writing Chap. 1. verſe 9. he requireth that he be ſuch a one as *holdeth faſt the faythfull worde, according to Doctrine, that he alſo may be able to exhort with wholeſome Doctrine, and improoue them that ſay againſt it.* Where-vppon it followeth neceſſarily, that whoſoeuer is himſelfe ignoraunt in the knowledge of Gods worde, and therefore vnable eyther to exhorte with wholſome doctrine, or to con-fute them that gainſay it, is altoge-ther vnmeete for the office of a Pa-ſtor or biſhop. Wherefore if euer we minde ſuche a reformation, as God ſhall thereby bee glorifyed, and his Churche edifyed, wee muſt vtterlye remooue al the vnlearned paſtors, as men by no means to be tollerated to haue any charge ouer the lords flok: & alſo prouide that herafter none be

1. Tim. 3. a.

Tit. 1. 9.

receiued into that office, but ſuch as are ſufficient for their knowledge & abilitie, in teaching to take ſo waighty a charge in hand. What man hauing but one hundreth ſheep, would make ſuch a man ſhepheard or ouerſeer ouer them, as were a naturall Idiott, or otherwiſe altogeather vnskilfull or vnable to performe thoſe thinges that belong to a ſhepheard? If no man haue ſo little care of brute beaſtes: What brutiſhe negligence is it to commit the people of God, redeemed with the precious bloud of Ieſus Chriſt, to ſuch vnskilfull and vnſufficient Paſtours, as neither them ſelues know the waye of ſaluation, neither are able to lead other vnto it, whereof they are ignoraunt them ſelues? If there bee no waye of ſaluation but by faith, and none can beleeue but ſuch as heare the worde of God preached: O Lorde how miſerable is the ſtate of many flockes in this lande, who either ſeldome or neuer heare the worde of God truely preached, and there-

Rom. 10. 14.

therefore know not how to beleeue that they might be ſaued.

But here it will be aunſwered, that, as it is a thing greatly to be deſired: ſo it is altogether vnpoſsible to prouide the Church of ſo many learned Paſtours, as ſhoulde take charge of euery ſeueral congregation. But hereto we replie, that it is a thing neceſſarily required at our hands by God almighty, and therefore we muſt obiect no impoſsibilitie, eſpecially whē our owne negligence, is the cauſe of all the difficultie, or if you will ſo call it, impoſsibilitie. We confeſſe it will be harde at the firſt, but we muſt doe our endeuour, and commit the ſucceſſe vnto God, and there is no doubt but in time it will grow to an happy ende. But when we ſhall be altogether careleſſe, as we haue been of long time, and that is worſe, not acknowledging anye default in this behalfe, (as there be that doe not): and that is moſt of all, mayntaining ſuche lets and hinderaunces as bee continuall nurſeries of ignoraunce

and ignorant pastors: We may bee ashamed to alledge that difficulty, for which none are to be blamed but we our selues. We may be ashamed, now that our church hath had rest and peace, with free preaching of the gospel this 25. or 26. years, vnder the protection of our most gratious Queen, to bee so vnfurnished of learned Pastors as we are: whereas, if that diligence had bene vsed of all partes, as might and shoulde haue beene employed of all them, that vnfaignedly seeke the kingdome of God and his righteousnesse, almoste in halfe the time, this necessitie might haue bene well supplied. If we seeke experience, what diligent & carefull prouision is able to do with the blessing of God: looke to our neighbours & brethren in Christ, of Fraunce, whoe although they neuer enioyed one day of such peace, as we haue don so many years: Yet how plentifullie they are furnished withall kinds of Ecclesiasticall ministers, and namely with Godly and learned pastors, it would reioyce any chri-

Chriſtian heart to beholde in them, and lament to ſee the lack in vs. But as for thoſe that acknowledge no defect in our Church, thorow the great multitude of ignoraunt Paſtors, We had rather at this time praie to God to lighten their blindenes, then by any long diſcourſe, to diſcouer their palpable darkenes. Would to God there were not more difficultie in reforming them that maintaine ſuche inconueniences, as except they bee taken away, we ſhall neuer be diſburdened of the cankers of the church, thoſe vnlearned miniſters. For while Nonreſidents and Pluralities be reteined, we ſhal neuer want vnlearned Curates, that for ſmall ſtipendes will ſupplie the abſence of Pluralities and Nonreſidentes: Which groſſe corruptions of paſtorall office, as they maye haue ſome honeſt pretence, ſo canne they haue no better pretence, neyther are they reteyned with a better conſcience, then the Prieſtes in our Sauiour Chriſts time, ſuffered the exchaungers of mony,

Graſyers and Pulterers to make a Burſe or ſhambles, and a Pultrie, yea, a denne of theeues of the Temple of God, which was appoynted to be a houſe of prayer to all nations. Math. 21.12. Mark.11.15. Iohn.2.14. But eſpecially, while the whole office of a Paſtour, ſhall be thought to conſiſt in reading onely a preſcript number of Pſalmes and chapters of the ſcriptures, with other appointed formes of prayer: and that he maye bee allowed as a ſufficient Paſtour which doth the thinges, which a Childe of ten yeares olde maye doe as well as he, ſo long ſhall we neuer lacke vnlearned Paſtours, ignoraunt and vngodly people: Symonicall and ſacrilegious patrones: So long the building of Gods Church, ſhall goe but ſlowly forwarde, beſide other ſuperſtitious fantaſies, mayntained in the peoples heartes, which for ſhortneſſe wee omitte to ſpeake off. What though ſome ſaye formall reading might be borne withall for a time, vntill the Church might bee prouided

ded of ſufficient Paſtours, which yet is not graunted: ſhall it therefore continue alwayes to the perpetuall decay of knowledge, and hurt of the Church of God? What greater diſcouragement is there vnto Students then to ſee the rewardes of learning, beſtowed as commonly vppon the ignorant as vpon the learned? What encouragement is it to idleneſſe and ſlouthfulneſſe, in them that bee alreadye in that vocation, to beholde them that take no paine, to liue in wealth and eaſe, without puniſhement of their negligence?

But here againe it will be obiected, becauſe there are not liuinges able to maintaine all learned Paſtors, we muſt be inforced to admitte manie ignoraunt miniſters. But againe we aunſwere, it is our part, not onely to prouide learned Paſtours: but alſo liuinges ſufficient to maintayne them, vppon the neceſsitie of Gods commaundement. *Let him that is inſtructed in the worde* (ſayth Saint Paul) *miniſter to him, that doth inſtruct him in* Gal.6.6. 1.Cor.9.7.

all

all good thinges. Be not deceaued for God
Gal.6.6.7. *is not mocked.* By which saying the Apostle confuteth all vaine excuses, which manie are wonte to alleadge, why they would contribute nothing to the maintenance of their Pastors: al which he affirmeth to be vain, because they haue to do with God, and not with men onely: For here is not regarded the liuing of a man, but howe much they esteeme Christ and the Gospell of God. Therefore except we will mocke God to his face, Let vs obiect nothing to testifie such shamefull ingratitude, that we would doubt, how they should be prouided of bodely foode, of whom we receiue the foode of our souls, as though we coulde not afford them an earthely recompence, of whome wee receiue heauenly benefits. If nothing had bene before time allotted, towards the liuing of the Pastors; Yet were vvee bounde in payne of damnation, to prouide sufficient for them; and nowe there is somewhat towardes a liuing where there is least,

and

and in all places ſufficient, if it were well diſpoſed: Why ſhould we obiect neceſsity through lacke of liuinges to reteine idols in ſteede of true Paſtors? Looke once againe into Fraunce (for examples moue muche) and beholde the Churches there impoueriſhed, and ſpoiled with long warres, perſecution & vnquietnes. They haue neither Byſhoppricks, Deaneries, Prebends nor benefices to beſtow on their Paſtors, and yet miniſter vnto them all things neceſſarie for an honeſt ſober life: And ſhall wee that haue all this while liued in peace, and proſperitie, vnder a godly and religious Princeſſe, hauing all theſe helpes, thincke it is impoſſible, by diſpoſition of godly and wiſe gouernors, to appoint a ſufficient portion for ſo manie learned Paſtors as are neceſſarie for our Churches? There is none excuſe therefore to be admitted, but that wee muſt endeuour to the vttermoſt of our power that euery ſeuerall congregation,

Church

Church or parriſhe be prouided of a learned Paſtour. For vnskilful ſheepheardes haue beene to long thruſt vppon vs, to the great diſhonour of God and defacing of the Goſpell of Chriſte. We haue hitherto taken vpon vs without warraunt of Gods worde, to allow ſuch for Paſtours of mens ſoules, whom no carefull owner of Cattell, woulde make ouerſeer of his ſheepes bodyes. Which thing almightye God hath alwayes deteſted, and ſignified his miſlyking by diuers teſtimonies, both of the olde and newe Teſtament. Therefore he ſayeth by the Prophet Eſaye, complayning of the vnlearned Paſtours of Iſraell, which was the onelye cauſe of their affliction and miſeries. *Their watchmen are all blinde, they haue no knowledge, they cannot barke, they lye and ſleepe and delight in ſleeping, and theſe greedie dogges can neuer haue ynough, and theſe ſheepheardes cannot vnderſtande, for they all looke to their owne way, euery one for his aduauntage and for his owne purpoſe. Come I will bring wine,* Eſai. 56. 10. 11. 12.

and

nd we wil fill our ſelues with ſtrong drink, nd to morrowe ſhall bee as this day, and much more aboundant. If the Prophet had liued in theſe our dayes, might he not haue ſpoken the ſame more truely of many Shiers in Englande? We ſee therefore that blinde watchmen, and ignoraunt dumbe Dogges, and idle greedie Curres and vnlearned ſheepheardes that ſerue for nothing, but to fill their owne purſes, or their paunches, by the teſtimonie of God his ſpirite, are denied to be meet Paſtours of the people of God. The prophet Ezechiell alſo inueigheth at large, againſt the vnfeeding ſheepheardes of Iſraell: ſaying *(Woe be vnto the ſheepheardes of Iſraell which feede themſelues: ſhoulde not the ſheepeheardes feede the flockes? Yee eate the fat and you cloth you with the wooll: yee kill them that are fedde, but yee feede not the ſheepe. The weake haue yee not ſtrengthened, the ſicke haue yee not healed, neither haue yee bound vp the broken, nor brought againe that which was driuen awaye, neither haue yee ſought that which was loſt, &c.* Eze.34.2.3.4

&c. throughout the whole Chapter. When feeding of Gods sheepe is a matter of so great importaunce, and consisteth of so many partes, which the Prophet hath heere described, how shoulde we admit them whome God reiecteth? which beeing ignoraunt and vnlearned, knowe nothing at all, and therefore nothing can do that appertaineth to this charge, or any part thereof. Vndoubtedly the retaining of such, is a manifest token of the vengeance of God against vs, for so he threatneth by the Prophet Zachary: his wordes are these. *And the Lorde sayde vnto me: Take to thee yet the Instrumentes of a foolish Sheepheard, for loe, I will raise vp a Sheapheard in the Lande, which shall not looke for the thinge that is lost, nor seeke the tender Lambe, nor heale that is hurt: nor feed that which standeth vp, but he shall eat the flesh of the fat, & tear their hooues in peeces. O Idole Sheapheard that leaueth the flocke, the Sworde shall bee vppon his arme, and vpon his right eye: his arme shall be cleane dried vp, and his right eye shall bee vtter-*

Zac.15.16.16

ly darkened.

Now, ſeeing we are taught by theſe wordes of the Lord God, that it is a greate and horrible plague, to haue the church of God encumbred with ſuch fooliſh and Idole Sheapheards: Let vs ſtudy to remoue ſuch plagues from the flocke of Chriſte, vvhoſe armes are cleane dried vp that they haue no force, and their eyes vtterly darkened, that they haue no skill, ſo that they are not able to perfourme thoſe duties, which pertaine to a vviſe and faythfull Sheaphearde, excepte wee will betraye the Sheepe of Chriſte, into the mouthes of rauenous Wolues, and ſpeciallye into the teethe of that greate ramping Lyon the deuill, who neuer ceaſeth going aboute to ſeeke whome hee may deuoure for his pray. For what doe theſe readinge Miniſters differ from thoſe Idole Sheapheards, which God in his vengeance threatneth to ſende for the ingratitude of the people? 1.Pet.1.8.

It

It wil be anſwered(no doubt) that to ſupplie their ignorance,there are added to their apointed ſeruice, manie Godly & learned homilies,which if they read with their ſeruice, there is not ſo great neede of Preaching,& interpretation of the ſcriptures. We will derogate nothing here from the dignitie of thoſe homilies: we will not accuſe here the vnſenſible reading of vnlearned miniſters, neither yet the vnreuerent contempt of the ignoraunt hearers; but, which all godly and wiſe men muſt needs confeſſe,thoſe exhortations that are not applied, to the proper circumſtances of times,places, perſons and occaſions, are of ſmall power to perſwade any man, and leaſt of all the ignoraunt people. Let long experience the Myſtreſſe of fooles teach vs, if knowledge the inſtructer of wiſe men cannot mooue vs.Howe many papiſts conuerted? How many ignoraunt inſtructed?How many wicked reformed,are ye able to ſhew by this ignoraunt and vnlearned miniſtery, with

with all the helpes of reading of formall prayers and homilies, without preaching and applying the Scriptures to the proper circumſtaunces before rehearſed? Againe, who ſeeth not but he that is ſo blinde, that he will ſee nothing, that theſe partes of a true Paſtors duetie, which both the Prophetes, *Ezechiel* and *Zachary* rehearſe, namely, to ſtrengthen the weake, to heale the ſicke, to bind the broken, to ſeeke the loſt, to bring home that is carried away, to cheriſh the yong Lambs, to feede the ſtrong ſheepe. &c. cannot be performed of any man by ſuch means as theſe, but onely by ſuch one, as is a Godly and learned ſhepheard. Wherefore, theſe poore helpes of preſcript forme of reading of praiers, of Homilies, and ſuch like, when they are alleadged to maintaine the ignorance of vnſkilful paſtors, are called no better, by the iudgement of God, but the inſtrumentes of fooliſh and idole ſheapheardes, which haue a certaine pretence of paſtorall office, but in effect

are altogether vnmeet for the same. Euen as Idiots and Idolles are good for nothing, but able to doe much hurt, concerning whom our sauiour Christ pronounceth this feareful sen
Math.15.14. tence. *If the blind lead the blind, they shal both fall into the pit.* How long therfore shal wee suffer the blinde to lead the blind, to the destruction of both? Let vs therfore now at the lēgth, remoue these blind guides, and place in their steeds faithfull ouerseers, that may lead the flock of Christ into the way of saluation. The ministers of the church are the salt of the earth. *If the*
Math.5.13. *salt be vnsauory, wherwith shall it be seasoned, It is good for nothing but to bee cast out, and troden downe of mens feete.* Let vs not therfore seek politike shifts to maintain the vnsauory salt, which our Sauiour Christe pronounceth to bee good for nothing but to be cast out.

By these and many other testimonies of the scripture, it is as cleere as the Sunne at Noone dayes, that it is the office and duetie of a Pastor, both to be able and willing to teach

his

his flocke, and that no ignorant and vnlearned perſon is to bee admitted to that charge, or reteined, if hee bee crept in, no more then a blind mā is to be ſuffred in an office, which muſt be executed only with the ſight: or a dumbe Dog to giue warning which cannot barke: or an Idol to haue the place of a man, or a fool of a wiſe mā or a Wolfe of a Sheapheard, or darkneſſe in ſteede of light, or Salt that is vnſauory, to ſeaſon withal. But while we intreat of teaching, to be the duty of a paſtor, we do not only meane publike preaching, when the cōgregation is aſſembled, but alſo priuate exhortation, reprehēſion, conſolatiō, of euery particuler perſon within his charge, ſo often as need ſhall require. And that this alſo is the duetye of a faithful Biſhop, S. Paule teſtifieth, ſetting before the elders of the church, of *Epheſus* the example of his diligēce which he wold haue thē to folow. *You know* (ſaith hee) *from the firſt day that I came into Aſia, after what manner I haue bin with you at al ſeaſons, ſeruing the Lord withall* Acts. 20. 18. 19. 20.

withall modeſtly,&c. And how I kept back nothing that was profitable,but haue ſhewed you, and taught you,both openlye, and throughout euery houſe. By vvhich it is manifeſt, that the Paſtor muſt not onely teache al his flocke openly: but alſo he muſt inſtruct euery familie priuatelie,vvherſoeuer hee ſhal ſee it to be needfull or expedient, which duty cannot bee accompliſhed by a reading Miniſter. Alſo in the 26. verſ. of the ſame Chapiter,hee commendeth vnto the Elders, a general care of the vvhole flocke. *Take heede to your ſelues* (ſayth hee) *and to the whole flocke*. Which care can not be wel,or at al vndertaken,except they be diligent to teach,both al and euerie one of their flocke,as neede ſhal require. Which thing alſo hee willeth them once againe to obſerue in his example,verſe. 31. ſaying: *Therefore watch yee,remembring that by the ſpace of three yeeres,I ceaſſed not night and day, exhorting euery one of you.* By theſe teſtimonies it is euident to ſee, what diligence the holy Ghoſte requireth of

Acts. 20. 26.

Acts. 20. 31.

Paſtors

Paſtors in teaching, both publikely and priuately: as well generallye all their flocke, as particularlye euerye one of them. Hee therefore that is vnapt to execute this parte of a Paſtors duety, is altogether vnmeete, to whome gouernance of the flocke of God, ſhoulde be committed. In temporal affayres, no man vvil commit the leaſt charge that can bee, to ſuch perſons as he knoweth to be altogether vnmeete, or vnable to aunſwere vnto the charge: And ſhall we continue as we haue done hitherto, to put thē in truſt with the greateſt charge that can be, the ſaluation of ſo many thouſande ſoules redeemed with the bloud of Chriſte, whome wee knowe certainely to be able to doe, no parte of a Paſtours duety ſufficiently? God forbid that we ſhould ſtill continue, ſo lightly to eſteeme ſo waightye a matter, as though we accounted the bloud of Chriſt, by which we are ſanctified, to be prophane, and woulde contumelioufly withſtande the ſpirit of God.

But neceſsitie (you wil anſwere) hath no lawe. This neceſsity we haue aunſwered before, to conſiſt in 2. points: in lack of liuings, and lack of learned men. The firſt we haue ſhewed ought to be no lette, no not of an howre, if the other wante, coulde ſo ſoone bee ſupplied. And both muſt of neceſsity bee prouided for in time, or elſe wee teſtify before God and his holy Angels, that they which neglect or withſtand this prouiſion, ſhal be guilty of the bloude of all them, that periſhe through the defaulte of teaching, in the whole realm. The lack of liuings may be ſupplied, either by reſtoring the ſacriledges of Abbies, as Impropriations of benefices. &c. or by deuiding the ſuperfluities of ſome places that haue to muche, vnto them that haue too little, or by any other godly meanes, that may bee thought meet to theſe godly and wiſe gouernors, that by duty ought, and by authority may do it. The lacke of learned preachers, muſt be ſo farre forth ſupplied, as it maye preſentlye, by encoura-

couraging and exhorting ſo many as are able, to take that charge in hand, by ouerſeeing the Readers & ſchollers in diuinity in the Vniuerſities, to doe their duties, the one in teaching purely, the other in learning diligētly: by thruſting out theſe vnprofitable heades of Colledges, and other drone Bees, which either are vnable or vnwilling to ſet forward the ſtudy of diuinity in their ſeuerall houſes, & placing diligent and learned gouernors & ſtudents in their places, & by other good means reforming vniuerſities, by erecting of doctors & teachers, in as many places as may be: by cōpelling the vnlearned miniſters, in whome is any towardnes to become ſchollers in diuinity, with ſome allowaunce of liuing if they bee willing to ſtudy, or elſe to ſende thē frō whence they came, to get their liuinges with ſweate of their brows: and eſpecially cōſidering the gretnes of the harueſt & fewnes of the laborers, by praying earneſtly the Lord of the harueſt in this great neceſsity of ours, to thruſt Math. 9. 38.

foorth labourers into his Harueſt. And in the meane time till God ſhal bleſſe vs with a ſufficient number of learned paſtors, to take ſome extraordinarie and temporall order for ouerſeeing the Churches, that although they can not bee all ſufficientlie inſtructed and gouerned: yet ſo many ſhall not be altogether deſtitute, of al knowledge and ſpiritual gouernment, as ther are now in this moſt corrupt ſtate of the Church, in which we haue hitherto continued. If any man thinke this is ouer harde to be brought to paſſe, let him conſider that there was neuer worke of more difficulty, then to build vp the Church of God: ſo that the neceſsity and commodity of the work, ſhould cauſe vs to ſtay nothing at the difficultie thereof. For with our faithfull endeuor, we ſhall not want the mighty aſſiſtance of God, who will bleſſe our Godly labours, with greater ſucceſſe, then we can looke for. If God therefore will graunt that theſe and ſuch like meanes may take place, by

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the high authority of our dread ſoueraigne the Queenes Maieſty, and continue this comfortable peace, which we enioy, vnder her moſt gratious gouernment, wee dare ieopard oure liues, that in leſſe then halfe the time, that is already proſperouſly paſſed, of her Maieſties moſte honourable and glorious reigne, the neceſsity of learned paſtors ſhall bee ſo well ſupplied, as wee ſhall haue no great cauſe to complaine for lacke of them, if we may vſe like diligence to continue them: if not, we wil ſpēd the reſt of oure life in mourning, & expectation of the heauy vengeance of God, which muſt needes fall vpon vs, for this manifeſt contempt of his expreſſe commaundement, and neglect of increaſing the glorious kingdome of our Sauiour Chriſte. In the meane time, we may boldly ſay with the Apoſtle. Act. 20. *We teſtify vnto you this day, that we are cleane from the bloud of you all, for we haue not failed to ſhew you the whole Counſell of God, concerning the regiment of his Church.* Acts. 20. 26. 27.

Hitherto

Hitherto wee haue somewhat at large set foorth, the principall parte of a Pastors office, which is to preach the word of God, and to instruct the people committed to his charge in the same. Here followeth now in the second part of his duety, which consisteth in right administration of the Sacramentes of God. For seeing it hath pleased God to adde such outwarde signes to be helpes of our infirmitie, as seales for confirmation of his promises, vttered by his worde

Rom.4.11. Rom.4.11. He hath appoynted ministers of the same, to deliuer them

Math.28.19. vnto his people. Math.28.19. Luke.

Luke.22.19. 22.19. For no man may take vppon him any office in the Church, but he that is called of God, as was Aaron.

Heb.3.4. Heb.3.4. Seeing therefore that God hath giuen some to bee Pastours in

Ephes.4.11. his Church. Ephes.4.11. And it is the duetie of Pastours to feede the flocke of God committed to their

1.Cor.4.1. charge, with all maner of spirituall pasture of their soules, appoynted by God. 1.Cor.4.1. And that the Sa-

cra-

cramentes are a part of this ſpiritual food, it is manifeſt that it belongeth to the dutie of Paſtors, to adminiſter the holy Sacramentes: and that the Sacramentes appertaine to the doctrine and worde of God, it is euident, that whome God hath inſtituted to be miniſter of the worde, him alſo hath he made to be miniſter of the Sacramentes: and as the Sacramentes are compared by the holye Ghoſt vnto ſeales: and the worde or promiſe of God vnto writinges: ſo it appertaineth to him to deliuer the ſeale, which deliuereth the writings. For, as the ſeale hath alwayes relation vnto the writinges: ſo haue the Sacramentes vnto the word of God. By this it appeareth, that as it is the duetie of euerye Paſtour to adminiſter the Sacramentes of Chriſte: ſo this office appertayneth to none, but to thoſe which are miniſters of the worde. Our Sauiour Chriſt authorizing his Apoſtles to Baptize all Nations, ſayeth: *Goe yee foorth and teache all Nations, baptizing them* Math. 28. 19.

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in the name of the father, the ſonne and the Ghoſte, teaching them to obſerue all thinges, that I haue commaunded you. Likewiſe to the ſame effect, *Goe yee*
Mark.16.15. *foorth into the whole worlde, and preache the Goſpell to euery creature, he that ſhall beleeue and is baptized ſhall be ſaued. &c.* Alſo inſtituting his holy ſupper, hee
Luke.22.19. ſayde: *Doe this in remembraunce of me.* Which remembrance Saint *Paul* declareth, that it ought to bee celebrated, by preaching of the Lords death.
1.Cor.24. *So often* (ſaith he) *as you ſhall eate of this Bread, and drinke of this Cup, you ſhall ſhew foorth the Lords death vntill he come.* By theſe teſtimonies it is euidēt, that the adminiſtratiō of the ſacramēts ought to bee committed to none, but vnto ſuch as are Preachers of the worde, that are able to teach them that they baptiſe, that are able to preache the myſtery of Chriſts death to them, to whom they doe deliuer the outward ſigne thereof. Howe intollerable an abuſe then is it, of the ſacraments of the Lord, to commit the adminiſtration of them to thoſe men, that are

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not able to expounde the myſtery of them. And ſeeing the elementes of the worlde, of which the outwarde part of the ſacramentes is taken, bee deade and beggerly of themſelues, except they bee animated and enriched with the promiſe and worde of God, which is the life of the Sacramentes: what can it bee better then ſacriledge to ſeperate the miniſtration of preaching of the worde from the ſacramentes? And foraſmuch as the ſpirite of God, compareth the Sacraments to ſeales that are added, for confirmation of writinges; wee knowe well that a worde or writing, may be auailable without a ſeale, but neuer a ſeale without a writing.

Therefore in this behalfe we haue had greate defaulte, ſo long time to commit the adminiſtration of the Sacramentes to thoſe men, who not onely haue beene knowne to be vnable, but alſo haue beene forbidden to preach the word. And that which is more ſtrange, to be ſuffered in this cleare light of the Goſpel, to permit

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the ministration of baptisme, not only to ignorante men, but also to women which haue no voyce to speake in the congregation. 1. Cor. 14. 34. & 1. Tim. 2. 11. and that in priuate places, but in case (they say) of necessity, as though there were such necessity of the outward signe, when it cannot bee ministred according to the institution of Christ, which is nothing els but to affirme with the Papistes, that Sacraments confer grace of the work wrought: and that the sacrament of baptisme, is a sacrament of such necessity, that whosoeuer is not dipped in water, must be eternally condemned. Which hereticall opinion, as we haue hissed out in our profession and preaching, so is it a great shame for vs to maintain by such corrupt vsage of Christes holy sacramentes. Let vs therefore reteine this principle, that the administration of the sacraments is a part of the pastors duety: for although the office of preaching bee more excellent, then of ministration of the sacraments, as S. Paul speaketh com-

1. Cor. 14. 34.
Tim. 2. 11.

comparatiuely. *Chriſt ſent me not to baptize but to preach.* 1.Cor.1.17. Yet they are of ſuch affinitie, that the acceſſory cannot be ſeperated from the principall thereof. For where is no preacher of the worde, ther ought to be no miniſter of the Sacramentes. Furthermore, it pertaineth to the dutie of the paſtor, to make prayers: as Act.16.16. not onely priuate, as all men are bound to doe, but alſo publike prayers in the name of the whol Church. Act.6.4. 1.Timot.2.1. being the mouth thereof. For whereas the ſpirit of God, commandeth al things to be done in decent and comely order, and forbiddeth all confuſion and diſorder. As it were great confuſiō & vncomelines, for euery man to make his ſeuerall praiers in the publike aſſemblies: ſo is it orderly for one to pronounce the praier in the name of the reſt, and the reſt to pray with him in ſilence, & to anſwer Amē. It is alſo decēt that he which is the ſhepherd, ſhould go before the ſheep in praier, & the ſheepe to follow him in lifting

1.Cor.1.17. Act.16.16. Acts.6.4. Tim.2.1. 1.Cor.14.16. 1.Cor.14 40.

vp

vp of their harts in mutuall conſent. Moreouer for aſmuch as preaching and adminiſtration of the ſacramẽts, ought not to bee vſed without publique prayers: as it is the Paſtors office to preache, and miniſter the Sacraments: ſo is it his duety alſo to go before his flocke in publique prayers.

But heere we haue to obſerue two things: the firſt, that as it perteineth to the Paſtor to conceiue publique praiers: ſo it is the duty of the whole Church, in the name of the whole Church, to ioyne in hart with the paſtor in the ſame praiers, that they knowing and vnderſtanding what he hath praied, may at the end giue their
1.Co.14.16 conſent by anſwering Amen. Wherin their is great abuſe in our Churches. For, as though it weare not inough, to keepe out preaching by longe preſcribed formes of praier: theſe praiers are ſo pronounced by the miniſter, that a great number, & ſome not of the worſt diſpoſed people, thinck, it perteineth not to them,

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to giue eare or conſent of mind vnto them. We ſpeake not here of ſuch inſenſible Readers, whoſe voyce eyther cannot be heard, or elſe cannot be vnderſtood, wherof there be great numbers: nor of the vnfit place preſcribed for the miniſters, ſtanding at prayer in the eaſt ende of the houſe, whē the ſimple people ſhal ſtand oftētimes 40. or 50. yards of in the weſt ende: or of the confuſion of voyces whileſt all ſpeake at once: beſides ſcrines of roode-lofts, Organe lofts, Idoll cages, otherwiſe called Chauntrie Chappelles, and high pewes betweene them: which although they do manifeſtly hinder edifycation, yet may they not be remooued in many places, for defacing the beauty of the materiall houſes, whereas S. Paule ſo much eſteemeth the building of gods ſpirituall houſe, that he commaundeth the glorious giftes of the holye Ghoſt to ceaſe in the congregation, when they do not helpe to edification. But we ſpeake of this that a great multitude thinke they haue wel ſer- 1. Cor. 14. 28.

ued God: if they haue been present at common prayers, or anye part of them, as they were wont to thinke in popery, although they bee neuer so vainly occupyed in the Church, some in walking, some in talking, in gathering of money, not onely for the poore, but for other contributions, &c. And they that thinke they doe best, are occupyed in their priuate praiers, or in reading of books, while their minister pronounceth publique praiers.

Thus as preaching is neglected, vpon colour of publique prayers: So publique prayers by priuate exercises, are made altogether vnprofitable to a great number. For who knoweth the right vse of publique prayer, but they that are taught by the word of God. Let vs therfore establish publique preaching, and publique prayers will follow of necessitie. But if we continue to vpholde formal praiers, that preaching bee neglected, it will come to passe, that neither shall be regarded. For what did thrust

out

out preaching from the Romiſhe Church, but long preſcript formes of reading, of ſinging, of praying: ſo that their ordinarye was ynough, and to much to occupye the whole daye, though there were no ſermon, whereas contrariwiſe there woulde be no ordinarie publique prayer without preaching. Which terrible example of the practize of Sathan in the man of ſinne, ſhoulde make vs afrayde to giue any like occaſion of ſuch inconuenience hereafter to come. For is not this opinion already growen into a great manye mens heades, that the ſeruice maye not giue place to a ſermon, no though the time be not ſufficient for both? And are ther not many that had much rather heare a chaunted Mattens and Euenſong, then a godly & learned ſermon? Yea they frequent the one, and refuſe the other. Let Cathedral Churches, &c. be an example, where you ſhall ſee a great number, that tarrye while the ſeruice is ſonge, but depart ſo ſoone as the Sermon beginneth.

While the Organes pipe, some are drawen with the sweetnes of musike to come vp, but while the preacher cryeth out, continue beneath and in laughter or brawling, be lowder then he oftentimes. So, that which was wont to be sayd of the Masse, *Missa non mordet*, the masse was a gentle beast, and did bite no man, and therfore was so well beloued of manye, may rightly be verified of our ordinary seruice. For therefore a great number can so well away with it, because it doth not sharpely reproue them of theire sinnes, nor disclose the secreates of their heartes, but that they maye continue still in all kinde of voluptuousnes, and al other kind of wickednes. Wheras by preaching, their conscience is gauled, ther wickednes and hipocrisy discouered, their damnation threatned, they are called to repentaunce and forsaking of their pleasant sinnes, and to holynesse and innocencie of life. So that if there be any sparke of the feare of God in them, hearing preaching, so

often

often as they vſe to heare ſeruice, they will fall downe on their faces & worſhip God, acknowledging the great power of God in his miniſters. 1.Cor.14.15 1.Cor.14.15. But that they cannot away with all, beeing like vnto Felix the liefetenaunt of the Romanes in Iewrie: Who when he heard Paule a poore pryſoner that ſtoode before him bound in chaines, preaching of righteouſnes, of temperaunce, and of the iudgement to come, he was wearie of him becauſe he was a great oppreſſour, and an intemperate perſon, and therfore feared the iudgment of God for his ſinne, which he purpoſed not to forſake. Such is the maieſtie of Gods word, when it is preached, that either it boweth or breaketh the wicked in pieces. God grant therefore that in ſteede of ordinarie formes of praiers, we may haue preaching in all places.

The ſeconde thing that we haue to obſerue is this, that although we make it the dutie of the Paſtour, to pray in the name of the whole con-

gregation, yet we doe not so meane,
1 Cor. 14. 15 & 26. but that the whole congregatiō with one heart, and with one voyce maye praise God, with singing of Psalmes, all at once. For this custome hath continued in the church from the beginning, that the congregation haue praised God with Psalmes singing altogeather. And these three partes of a pastors dutie, to preach, to minister the sacramentes, and to praye, are so necessarilye requyred of him in the word of God, as no man may rightly execute the office of a Pastor, but he that performeth al these, each one in their due time. And to this part of prayer, maye be referred the blessing of marriages, not of necessitie, but of an auncient vse of the Church. Furthermore, in those thinges that are necessarie partes of the Pastours office, the Church hath authoritie to dispose them. as touching the circumstaunces, for order and comelynesse sake: but cheefely for edification. As the dayes and times of preaching and administring the Sacramentes

ments, the places meet for the ſame, & for publique praiers: alſo the form and maner of vſing thoſe thinges, ſo that all things be don comely and agreeably to order, but eſpecially that in all things, principall regarde be had to edification, which S. Paule ſo often and ſo preciſely vrgeth in the 14. chapiter of the 1. Cor. For therfore ought our aſſemblies and comminges together to ſerue, that therefore we maye be better, that we may be taught, that we may be edified. 1. Cor. 11. 17. 1. Cor. 14. 23. 24. 25. 26. 31. And therefore we haue great maruell that ſome are ſo preciſe in vrging ceremonies, as many thinke much hindering edification, but as moſte men confeſſe, nothing profiting to edifycation, hauing alwayes in their mouth, that ſentence of Saint Paule. 1. Corinth. 14. 40. *Let all thinges bee done decently, and according to an order*, And doe ſo little remember that the Apoſtle in that long Chapiter, laboureth altogether to driue al things to edificatiō, or els to driue thē out of the church.

1. Cor. 11. 17.
1. Cor. 14. 23.
24. 25. 26. 31.
1. Cor. 14. 40

As he saith of him that hath the gift of tongues, being of it selfe an excellente and comely gifte of the holye ghost, and being vsed orderly of one or two by course, with an interpreter, mighte doe muche good in the Church.

But if there be none interpreter (saith he) Let him holde his peace in the congregation. 1. Cor. 14. 28. The vncomlinesse that Saint Paule reproueth, was, that women shold preach in the Church, as ver. 30. 35. The disorder, that those giftes which serued leaste for edifying, were preferred before them that serued moste for edifying, as tongs before prophecie. By which it is euident that S. Paules words are wrested of some, clean contrary to his meaning, to make him a Patron of idle, if not hurtful ceremonies, maintained more vpon wil then reason, or graunted of Gods worde, vnder the colour of order and decency, not onely with neglect, but also with great hinderance of Gods building, by spoyling the Churche of so

1. Cor. 14. 28

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many learned paſtoures. There are beſide theſe thinges, certaine other matters: as confirmation, Churching of women, buriall of the deade, thoughte to belonge to the office of a Byſhoppe or Paſtour. Whereof the firſte two are meere deuiſes of men, and ought to haue no place in the Churche of Chriſte. The other, albeit it bee to bee retayned with a certayne honeſtye, yet it is not to bee tied to the proper office of a Paſtour. And as for Confirmation, it oughte therefore to be ſhut oute, and haue no place in the church of God, as wel becauſe it diſplaced Catechiſing, and broughte in ſteede thereof vayne toyes, and Childiſhe ceremonies to the greate hurte of the Churche; as for that alſo it derogateth muche from the dignitye of Baptiſme, the ſacrament of the Lorde, and is extolled aboue it, being a deuiſe of man, and is pretended to bee a ſigne to certify the Children of the fauoure and gratious goodneſſe of GOD, towardes them,

them, falsely grounded vpon the example of the Apostles: Whereas the ministration of baptisme, is permitted to euery hedge-priest, minister and Deacon.

And as for Churching of Women, because it sauoureth of the Iewish purification, and of Popish institution, it ought altogether to bee omitted, for it breedeth and nourisheth many superstitious opinions in the simple peoples hearts: as, that the woman which hath born a child, is vncleane or vnholy: whereas the Apostle pronounceth, that Godlye women are sanctified and saued by bearing of Children. 1. Timoth. 2. 15. that it is vnlawfull for her, for any necessity, to go out of her doores, before she bee Churched: that this churching is a necessarye part of the Pastors office, that shee must weare a white raile ouer her head, when she goeth to Churche by the Midwife, waighted Home with the Parishe Clearke, with diuers suche like Bables, vvhiche in a vvell refourmed Chureh,

1. Tim. 2. 15.

Churche, are not to bee ſuffered. As for the buriall of the deade, becauſe Sathan tooke occaſion vppon Ceremonies appointed therunto, to ſowe the ſeede of manye Heriſies in the Church, as prayers for the dead, oblations for the deade, Purgatory, &c. Alſo many ſuperſtitions, as hallowing of Churchyardes, diſtinction of Burialls, as ſome in the Chauncel, ſome in the Churche, and ſome in the Church-yardes: ſome with more pompe, as ſinging, ringing, &c. ſome with leſſe, burying towards the Eaſt, lightes and holy water beſtowed vpon the dead, &c. It is thought good, to the beſt and right reformed churches, to burye their deade reuerently, without any ceremonies of praying or preaching at them, becauſe experience hath taught them, what inconuenience may grow therof, by exãple of that which hath bin before And as they are not to be excuſed, if any for ſmall trifles only, raiſe vp hot contentions: ſo they haue much to aunſwere before God, that ſuffer the people

people of God to lacke the onelye foode of their souls for such humain constitutions. But to conclude, it is the duty of euery true Pastor, to obserue those thinges that are concluded by the lawfull authoritye of the church, concerning ceremonial matters, for order and comlinesse sake, and for edification, and not to controll publique order, by his priuate iudgement, but vpon great & waighty causes. Wee haue hitherto intreated of the proper dutye of a Pastour himselfe: nowe it followeth, that we likewise set foorth his authoritye in common gouernment with the Elders. But least any man shoulde mistake that, which wee purpose to say of his authority, wee haue neede to expresse what wee meane by this worde authoritye. For euen those thinges that wee haue shewed before to bee the duetye of a Pastor, may also bee called his authority, as to preach and teach, wherein is included his authoritye to forgiue and retaine sinnes: also his authority

Acts.28.29.

ritye to miniſter the Sacramentes, and to doe other thinges in the Churche, which none may doe but hee. But in this place, wee vnderſtande authority, for power of gouernment in the Church. Whereof the Apoſtle ſpeaketh, that it is one of the graces and giftes of GOD neceſſarye for the building of his Church. This authority of regiment, we haue declared that it ought not to be a Lordly ruling, neither ouer their flocke: nor yet ouer their fellowe ſeruauntes and brethren: and leaſte of all, that they ought to haue dominion or Lordſhip ouer the faith of the Church. In all theſe the man of ſinne hath exalted him ſelfe, contrary to the worde of God: So that he would be head of all the Church, Byſhop of all Byſhops, and haue authoritye to make newe Articles of Faythe. Whoſe vntollerable preſumption, as we haue long ſince baniſhed out of this Lande: ſo we wiſh that no ſteppes of ſuch pride and arrogancy, might be left behind him: namely,

1.Cor.12.28.

1.Pet.5.3. Luke.23.26.

2.Cor.1.14.

Hierarchia.

namely, that no elder or minister of the Church, shoulde challendge vnto himselfe, or accept it, if it were offred vnto him, any other authority, then that is allowed by the spirit of God: but cheefly to beware that hee vsurp no authority which is forbidden by the word of God. For wherefore do wee detest the Pope and his vsurped supremacy, but bicause he arrogateth the same vnto himself, not only without the warrant of Gods worde, but also cleane contrarye to the same? Now, if the same reasons & authorities that haue banished the Pope, do serue to condemn all other vsurped authoritye, that is practised in the Church: Why shoulde not all such vsurped authority be banished as well as the Pope? We can alledge against the Pope and rightly, that which S. Ioh. Baptist did answere to his disciples. *No man can take vnto himself any thing, except it be giuen him from Heauen.* Ioh. 3.27. And that saying of the Apostle to the Hebrewes: *No man may take vpō him any honor (in the church*

Iohn. 3.27.

Heb. 5.4.

of

of God) but he that is called of God, as was Aaron. Inſomuch that Chriſte himſelfe, did not giue himſelfe to be an high Prieſt, but he that ſaide vnto him. *Thou art my Sonne, this day I haue begotten thee.* Hee ſayth in another place, *Thou art a prieſt for euer after the order of Melchiſedec.* Now ſeeing theſe rules are ſo generall, that the Sonne of God him ſelfe, was not exempted from them, but ſhewed foorth the decree, wherein he was authorized: By what rule cā any man reteine that authority in the church of god, which is not called thereto by the worde of God? Likewiſe wę can alledge again, againſt the ſupremacie of the Pope, to proue that Peter was not ſuperiour to the other Apoſtles, that which our ſauiour Chriſt ſayeth to his Apoſtles, Luk. 22.26. and Mat. 20.25. Mark. 10.42. *It ſhall not be ſo among you, but he that is greateſt among you, ſhall be as the yongeſt, and he that ruleth, as he that ſerueth.* And Mat. 23.8. *You haue but one maſter, which is Chriſt,*

Philip. 2.6.

Luke. 22.26.

Math. 20.25
Mark. 10.42

Math. 23.8.

and

and all you are brethren. If theſe places prooue, that the Pope ought not to bee aboue other miniſters of the church: Why doe they not likewiſe proue, that the Miniſters are equal among themſelues? And for the moſt part, all thoſe arguments and authorities of Scripture, that are vſed to confute the vſurped authoritie of the pope, are of as great force againſt all other vſurped authorities of one paſtor ouer an other. Therfore while we intreate of the authoritie of the paſtors, we muſt take heede that we open not a window to popiſh tyrannie, in ſteede of paſtorall authoritye, & that we enlarge not the bounds of authoritye, without the boundes of the Scripture. Wherefore while wee ſearch the Scripture, the onelye rule whereby the Church of God oughte to be gouerned, we finde that in regiment & gouernãce of the church, the paſtor, biſhop or elder, hath none authority by himſelf, ſeperated from other. For in the Church, ther ought to be no monarchy or ſole abſolute gouern-

gouernment, but that is referred peculiarly to our ſauiour Chriſte only, 2.Tim. 6. 7. Iude. 4. And that regimente, which hee hath left vnto his Church, is a conſent of his houſhold ſeruaunts, to do all things according to his preſcription, as he witneſſeth, Math. 18. 19. *If two of you conſent vpon earth vppon any matter, what ſoeuer ye ſhall aske, it ſhall bee graunted to you of my Father, which is in Heauen: For whereſoeuer two or three bee gathered together in my name, there am I in the middeſt of them.* Seeing therefore that our Sauiour Chriſte, hath neither authorized nor promiſed to bleſſe anye other forme of regiment, then that which conſiſteth of the conſent, and gathering together of his Seruauntes in his name: wee holde vs content with this ſimplicity, and therefore we are bolde to ſay, that the authoritye of a Paſtour in publique Regiment or Diſcipline, ſeperate from others, is nothing at all. 2.Tim.6.15. Math.18.19.

Let vs then ſee, what is his authority ioined with others, and firſt, who

are so ioyned in Commission with him, that without their consent hee can do nothing. We say therefore, that the authority of Christ, is left vnto his whole Church, and so to euery church, that none may challege Episcopall or Metropoliticall authority, as it is with vs at this day ouer other, without greate tyrannye and manifest iniury. For, seeing our Saiour Christe, promised his presence and authority to euery Churche indifferentlye, Math. 18. 19.20: None may challenge any such prerogative afore other : but as the Churches are limitted out for order & conueniency, so is euery one of them of like authority in it self: but because they make al but one church, & one body of Christ, therefore there is but one authority in them, to determine of matters concerning them all. By which ther appeareth to be a double authority of the Pastor: one with the seuerall congregation, in which he is Pastour, the other with the whole Synode or assembly, whereof hee is a mem-

Math. 18. 19. 20.

member, and both theſe authorities, wee finde ſufficientlye authorized in the Scripture, as ſhall playnelye appeare in the ſeuerall Diſcourſes of them. Firſt therefore, wee will ſpeake of his authoritye in his ſeuerall Churche, in which hee maye doe nothing without the conſente of the Churche. And firſt, let vs examine, whether this authority bee ſo diffuſed ouer the whole Churche, that the hearing, trying and determyning of all matters, pertayneth to the vvhole multitude, or to ſome ſpeciall choſen perſons amongeſt them, meete for that purpoſe.

The authoritye is the power of our Lorde Ieſus Chriſte, graunted vnto the Church: But becauſe the iudgement of the multitude is confuſe, whereas God is not the authoure of Confuſion, but of order: and that we finde in the worde of God, certayn Officers appoynted for gouernmente: vvee are bolde to affirme, that that charge belongeth vnto thoſe that are ſuch.

And that doth S. Paule playnely declare, where hee putteth a difference of the seuerall offices of the Church, whereof hee nameth Gouernors for one. 1. Cor. 28. 29. and Rom. 12. 8. *Let him that ruleth doe it with diligence.* Therefore there ought to be in euery Church a Consistory or segnorye of Elders or gouernors, which ought to haue the hearinge, examination and determining of all matters, pertaining to Discipline and Gouernement of that Congregation: which authoritye of theirs neuertheless ought to be moderated, that their iudgment may be rightly accounted the iudgement of the holy Church. Which thing consisteth in these two pointes. First, that the Elders bee elected and chosen by consent of the whole Congregation, men of Godlinesse and Wisedome, in whome the whole Churche reposeth such confidence, that they commit vnto them their authoritye, in hearing & determining such matters, as without horrible confusion they cānot perform them

1. Cor. 28. 29
Rom. 12. 8.

themſelues. And hereto alſo may be referred that, which is ſayde of Election of Paſtours, that the Apoſtles *Paul* and *Barnabas* did ordain, by Election of the congregation, Elders vnto many Churches, Actes. 14.23. becauſe, the name of Elders is common to both: to Paſtors and Gouernors, and is vſed in the Scripture to comprehend both at once, as it appeareth manifeſtly by S. *Paul.* 1. Tim. 5.7. *Thoſe Elders that gouern well, are worthy of double honor, eſpecially thoſe that labour in the word and doctrine.* Of which teſtimonie, we learne theſe three things: Firſt, that there bee Elders in the Church, which meddle not with teaching, but are occupied altogether in gouerning. Secondly, that the Elders, which labor in teaching, otherwiſe called Paſtors, are ioined alſo in gouernment with them, which teach not. And thirdlye, that the name of Elder, comprehendeth both ſorts of Elders. And eſpecially in the place before alleadged for election, ther is great reaſon to lead vs to think, that

Acts. 14. 23.

1. Tim. 5. 7.

the elders for gouernment, are as wel vnderstood, as the other for doctrin, because it is writtē in the same place, that after they had ordeined them
Acts 14. 23. Elders in euery congregation by election, as hauing set the Churches in perfect order (which could not be, except thei had established discipline as wel as doctrine) they cōmitted thē to the Lorde, in whome they beleeued.

The second point for moderation of the elders authority, in such sorte that their sentēce may be the sentēce of the Church is this, that when the cōsistory hath traueled in examining of causes pertaining to Ecclesiastical Discipline, and agreed what iudgement ought to passe vpon the matters, they propound it to the whole multitude, that it may be confirmed by their consent. Wherof S. Paul speaketh, touching the execution of Ex-
1. Cor. 5. 4. cōmunication (because the fact was manifest) *When you are gathered together with my spirit, in the name of our Lord Iesus Christ, and with the power of our Lord Iesus Christ, to deliuer such a one vnto Sathan.*

than, Nowe therfore, to' prooue that there ought to be a Conſiſtory of elders in euery Church, for gouerning of the ſame: It is manifeſt by the cõmandemẽt of our Sauior Chriſt, touching him that deſpiſeth pryuate admonitiõ: *If he hear not them, tel the congregation, if hee hear not the congregation, let him be vnto thee as an heathẽ & publicane. Verily I ſay vnto you, whatſoeuer you ſhall bind vpon earth ſhall be bound in heauen.* Math. 18. 17. In which ſaying of our Sauiour Chriſt, this worde *Congregation*, is not ſo largely taken, as in other places for the whole multitude, but for the choſen aſſembly of elders. For our ſauiour Chriſt, in that worde alludeth vnto the aſſembly of elders that was amõg the Iews, which they called but corruptlie of a greeke worde *Synedrion*, which ſignifieth a Counſell or Conſiſtory, *Sanedrin*, which had the hearing and determining of all difficult and waightie matters among the Iews, the like wherof hee willed to be eſtabliſhed in his Churche, for adminiſtration of gouernment. For,

seeing it was first instituted by God for gouernement of his Church in the olde lawe, as hath beene shewed before out of Num. 11.6. although it
Num.11.6. was shametully abused by the wicked Iewes, our sauiour Christ trãslateth it into his Church also in the new Testament: and the name of Elders, doth moste aptlye agree vnto them that bee gouernours in the Church now, euen as it did to the ancients of Israel: so that the Pastors seme to haue borrowed the name of Elders, speciallye in respect of their gouernment. The name of this consistory also in the new Testament, we finde to be agreable with that of the Iewes, whereof our sauiour Christe
Mat.18. speaketh when he sayth: *Tell the con-*
1.Tim.4.14. *gregation or assembly.* S, Paule. 1. Tim. 4.14. *Dispise not the gift which was giuen thee, thorough prophecie, with imposition of handes of the Eldership*, where the greeke word is *Presbyterion* the assemblie or Consistorye of the Elders. Which worde is vsed also by Saint Luke in his Gospell, speaking of the

conſiſtory of the Iewiſh Elders. Luke 22.66. *As ſoone as it was daye, the whole Elderſhip or aſſemblie of Elders came together, both chiefe Prieſtes and Scribes, and brought him into their counſell.* In which ſaying, their counſel *Synedrion* is called *Preſbyterion*. Alſo Saint Paule Act. 20.5. that he had beene a perſecutor of chriſtians, taketh witneſſe of the high prieſt and of the whol conſiſtory of Elders, vſing the ſame word *Preſbyterion*. By which it is euident, that our ſauiour Chriſt by this word *Eccleſia* in that place, meaneth a conſiſtory or aſſemblye of Elders, whoſe authoritie he doth ratifie with ſuch power, that whatſoeuer is bounde or looſed by them on earth, in the feare of God, and with heartie prayer, the Lord will bring it to paſſe, yea he him ſelfe will be in the middeſt of them, as Preſident of their counſell, to direct their conſultations, to the glory of God, and the profite of his owne Church. Therefore in euery Church, there ought to be a conſiſtory of Elders or Gouernours, which with the Paſtor

Luke.22.66.

Acts.20.5.

Pastor may take charge of Ecclesiasticall discipline, and good order to bee obserued in the church, to the punishment of vice, and the aduauncement of true vertue. These, if they gouerne well, as Saint Paule doth testifie, are worthy of double honour, both that honour which is due to Godly men, and that which is due to good gouernours.

The ende of Discipline.

How necessarye it is, that Discipline shoulde be in the Church, to keepe men in awe from offending, and to bring offenders to repentaunce, to auoyde the infection of sinne, within the Church, and the reproche that groweth by neglecting the punnishment of sinne, among them that are without the Church: We thinke it needlesse to stande long in prooving, the matter of it selfe is so apparaunt, and hath such plentifull testimonies in the scripture. And especially let the reasons of Saint Paule. 1. Cor. 5. and 2. Cor. 2. where he purposely intreateth of ecclesiasticall Discipline, be weighed. *A little leauen sowreth a whole lumpe*

1. Cor. 5.
2. Cor. 2.

of

of loue. For infection; *yee are puffed vp where yee should be sad and ashamed*. For ignominie: *We deliuer him to Sathan, to the destruction of his flesh, that his spirite may be saued in the day of the Lorde*: For repentance, publique reprehension of manye, which beeing Godly refuse to eat with such one, is profitable both to driue him selfe to repentaunce, and to keepe other in order for feare of like punishment. Where this Discipline is not, no maruell if all wickednesse ouerflowe, to the dishonour of God, and of his Gospel, to the destruction of many & corrupting of more, to the griefe of the Godly, offence of the weake, incouragement of the wicked, and reioycing of the aduersary.

Let vs therefore proceede, in setting foorth the authoritie of the Pastour with the Elders, which is; first to punishe offendours, and bring them to repentance: or else to cut them cleane fró the church, as rotten and infected members. But heere we haue to enquire, for what offences the Church may

may proceede to so sharpe a punish-
ment. For God forbidde that the
sworde of excommunication, shold
be drawne out to cut off the mem-
bers of our bodie, for euery small di-
sease that is in them, but onely when
the disease is deadlye, and the mem-
ber rotted thereby. For, we ought as
hardly to be brought to excommu-
nicate anye of our brethren: as we
woulde haue a legge or an arme, cut
off from our body. Therfore the po-
pish tyrannie is detestable, which
thundereth out their pretended ex-
communication for euery trifle: yea
suche as are no sinnes; as non pay-
ment of a little mony, where it is not
deteyned of fraude: non apparance,
where men otherwyse haue neces-
sary impediments, as though it were
but a smal matter, to put men out of
the protection of Christ, and to deli-
uer them vnto the tyrannie of Sa-
than: to depriue them of eternall sal-
nation, and to cast them into euerla-
sting damnation. Least therefore we
should vse such vnreasonable rigour,

the

the spirite of God teacheth vs, what maner of sinnes deserue excommunication. 1. Cor. 5. 11. *If any that is called a brother, be an whoremonger, or a couetous person, or an idolater, or a slaunderer, or a drunckard, or an extorcioner, with such a one see that yee eat not.* These offences therefore and such like, are to be punnished by excommunication. 1.Cor.5.11.

Also an obstinate Heretique, that wil not repent by admonition, is worthy of this punishment. Tit. 3. 10. 2. Tim. 2. 16. 1. Tim. 1. 20. 2. Ioh. 10. & 11. Tit.3.10. 2.Tim.2.16. 1.Tim.1.20. 2.Ioh.10.& 11.

And not onely these great and notorious sinnes, deserue this correction, but also lesser crimes, increased with contumacie and contempt of the Churches admonition, become worthie of the same castigation. Therefore sayth our sauiour Christ of priuate offences, Math. 18. 15. 16. &c. *If thy brother sinne against thee, goe and reproue him betweene him and thee alone: if he heare thee thou hast won thy brother: but if he heare thee not, take with thee one or two, that in the mouth of two or three witnesses, euerye worde may stande: if he* Math.18.15. 16.&c.

disobey

disobey them, then tell the Church, if he disobey the Church, then let him be to thee as an heathen or Publicane. The Apostle
2.Thes.3.6. Saint Paule likewise. 2. Thes. 3.6.&c. concerning those that were idle, and walked disorderlye, will have all gentle meanes vsed to bring them to labour and good order, but if they woulde not be reformed for anye admonition, he commaundeth them to be seperated by excommunication. But it may be obiected that hitherto appeareth not so great vse of this Consistorye, why it shoulde bee thought necessarye for excommunication: Neyther doth Saint Paule make mention of it in all places, where he speaketh of excommunication. We aunswere, that although the simple institution of Christ, and approbation of the holy Ghost, shoulde suffice vs to thinke it necessarye: yet there are many necessary vses thereof to be alleadged. For wheras our Saviour Christ commandeth in priuate offences, the matter to be brought before the congregation, except you vnder-

vnderſtande thereby, the congregation or aſſemblye of Elders: there ſhall follow horrible confuſion and diſorder thereby. For, admit a man might accuſe his brother vnto the whole multitude, yet how ſhould the whole multitude admoniſh him, and exhort him to repentance? Againe, of theſe notorious offences that are worthye of excommunication, ſome are openly knowen, ſo that they neede no tryall, as the adultery of that Corinthian. 1. Cor. 5. ſome are in controuerſie and are to be examined, concerning which, Saint Paule warneth Timothie, that he admit not any accuſation againſt an Elder, but vnder two or three witneſſes: and chargeth him before GOD, and before the Lorde Ieſus Chriſte, and his elect Aungelles, that he doe nothing thorow raſhe, or ouer haſtie iudgement: and that hee doe all thinges without partialitie or affection vnto parties. 1. Timothie 5. cap. 19. and twentie one verſe. We ſee heere manyfeſtly a neceſſarye vſe of the Elder-

1. Cor. 5.

1. Tim. 5. 19 & 21.

Eldership. For howe is it possible for the whole Churche, to examine and discusse such difficult controuersies? Therefore it behoueth the Church, to haue such ordinary Delegates, as may and ought to applye their diligence, vnto such matters. Moreouer, to ouersee the Church for matters pertaining to order and Discipline: How can the multitude ouersee thē-selues, or the Pastours onelye, which haue a principall care of Doctrine, to attēd vpon? And to the secōd part of the obiection, that S. Paul doth make mention of the Eldership or Consistory of Elders in all places, where he speaketh of Excommunication: wee aunswere, that it is not necessary hee should so do. For, wheras our sauiour Christ hath prescribed a form thereof, that hee which obeyeth not the Congregation should be excommunicated: and that in other places, hee maketh sufficient mention, both of the Elders and of the assemblie, wee oughte to vnderstande, that his purpose is, to obserue that forme to the

vtter-

vttermoſt. And although he doe not always make expreſſe mẽtion therof, yet muſt we not imagine, that he mẽt to alter or chaunge the ſame. In the firſt to the Corinthians the fift verſe, It is manifeſt, that albeit hee deſired nothing more, then that the inceſtuous Adulterer ſhould bee excommunicated, and therefore determined of him for his owne part, as abſent in body, but preſent in ſpirite: yet hee acknowledgeth that hee could not be excommunicated, without the conſent of the Congregation, being gathered together in the name of our Lorde Ieſus Chriſte. 1. Cor. 5. 4. Likewiſe when he ſhoulde be receiued againe, he was to be pardoned, not onelie by him, but by them alſo. 2. Cor. 1. 10. And therefore, if ſo high an Apoſtle, could not by his priuate authority excommunicate that Corinthian: we muſt not thinke, that by his priuate authority but by conſent of the Churche of *Epheſus*, he excommunicated *Himmineus* & *Alexander*, although he do not

1. Cor. 5. 4.

2. Cor. 1. 10.

1. Tim. 1. 20.

make expresse mentiō of the consent of the church in that place. 1. Tim. 2.
1. Tim. 2. 20. 20. So likewise where he speaketh to *Timothie* in the singular nūber, concerning the hearing & determining of matters pertaining to Discipline, we ought to acknowlege, that he teacheth in *Timothie* his person, the duty of elders, & neuer ment to giue *Timothy* an absolute or singular authority, to be iudge in these matters, without consent of the Eldership, whereof he maketh mention but a little before. To conclude therfore, the Pastor with aduise & consent of the Elders, hath authoritie to heare & examine matters, pertaining to Ecclesiasticall Discipline, and as the cause requireth to excommunicate offenders, and vpon their repentance and amendment, to receiue them againe into the bosom of the church, approued by the word of God. Insteede of which, Antichrist hath set vp a tyrannicall iurisdiction of one Bishop to be iudge of excommunication, which is practized neyther for causes sufficient, nor by suffi-

ficient authoritie, in ſo much as it hath beene alreadye teſtified by the ſcripture, that the power of excommunication, is in no one man, nonot in an Apoſtle, but is common to the whole church, & ought to be executed by lawful delegats of the church alſo. But ſo much that vſurped authoritie preſumeth, that the biſhop as an abſolute owner therof, commiteth it ouer to his chancelor or Archdeacō, the Archdeacon to his Official, & he to his regiſter, & he again to his ſubſtitute, and his ſubſtitute to his ſeruants, man or boy as it happeneth: in ſo much that a learned preacher, may be excommunicated by a foliſh boy. If this matter ſeeme not to requyre ſpeedy reformatiō, god hath blinded our eies that we can not ſee the clere light of the ſun ſhining in our faces. For if we loke to baniſh the tyrannye of the Pope out of all mens harts, we muſt vtterly remoue al his deteſtable enormities out of the Realme, as it was wont to be ſayd in the common prayers of the Church in the time of

K. Henry and Edward, whereas now by reteining ſtil, all the deteſtable enormities of his prerogatiue and faculties, & whole courſe of his Canon law, the papacie is not ſo much baniſhed in name, as tranſlated in deede from the Sea of Rome, to the Sea of Caunterbury, vnder the ſhadowe of the Princes ſupremacie, with as heynous iniurie and contumely, of the lawful authoritie & godly ſupremacie of the Prince, as ioyned with the great diſhonour of God, and the miſerable diſorder of the Church. But we meane not in this place to proſecute our iuſt complaintes, nor to inueigh againſte the abuſe of theſe thinges, with ſuch vehemencie of wordes as the worthines of the matters deſerueth: but onelye in ſetting foorth the plaine trueth, to giue a glimpſt by the waye of the contrarye falſhoode.

We muſt therefore returne to the authoritie of the Paſtour, which he hath ioyned with the Elders of the Church, whereof he is paſtour. The

Church

Church hath alwayes had great care for prouiſion of the poore, by which compaſsion they ſhewed, that they were liuely members of the body of Chriſt, and auoyded great reproch of them that were without. For what ſhame is it, for them that profeſſe to be all ſonnes of one father, and therfore all brethren: yea that be members all of one body, to ſuffer their brethren & fellow members, to lacke neceſſaries to ſuſtayne their temporal life: as though they that communicate in all ſpiritual graces and bleſſinges, were not worthye to take part of theſe worldlye benefites, at leaſtwyſe ſo farre forth as to ſupply their neceſsities? Therefore our Sauiour Chriſte, alwayes commendeth brotherly loue among his Diſciples, to teach vs how ready we ought to be, to diſtribute vnto the neceſsities of our brethren, which is a true teſtimonie of our loue declared by his owne example. For, although hee were ſo poore, that he liued of the almeſſe and liberalitie of other men:

yet of that which was more then ſerued his owne neceſsitie, he vſed to beſtowe vppon the poore: as Iohn. 13. 29. to teache them whome hee hath bleſſed with Temporall riches, which hee refuſed, to enrich vs with heauenlye treaſures, that they of their ſuperfluitie, woulde be content to giue to the relieſe of their poore bretheren, which he did not neglect in his extreame pouerty: To teach alſo them that haue but mean ſubſtaunce, that they ought not to bee excuſed, but ſomewhat to contribute vnto the neceſsitie of their poore bretheren, when he that had nothing at all but that which was giuen, euen of that beſtowed part. Therefore the Apoſtles in the primitiue Church, thought it to be expedient, for the better prouiding for the poore, that certaine men ſhoulde be appoynted of approoued Godlineſſe and diligence, which ſhoulde take the ſpeciall charge of the diſtribution vnto the poore. Act. 6. Theſe men were called Deacons or miniſters,

Ioh. 13. 29.

Acts 6.

ſters, becauſe they did miniſter and ſerue the poore in their neceſsities, and becauſe the occaſion of the ordinaunce continueth alwayes (as our Sauiour Chriſt hath ſayde) we ſhould alwayes haue the poore amongeſt vs, Iohn. 12. 8. vvhereby GOD woulde exerciſe our charitie. The office of Deacons alſo is perpetuall. Therefore the Apoſtle Saint Paule, preſcribeth what kinde of men are meete for that office. 1. Timothie. 3.8. And in euery well conſtituted Church, they were ordayned accordingly: as Phillip. 1.1. Alſo after the ordeyning of the ſeuen Deacons, this office was deuided into diuers partes, as neceſsitie ſhewed diuers occaſions. For ſome were appoynted for the collection and diſtribution of al neſſe: as Romans 12.8. and ſome for attending vppon the ſicke and impotent among the poore, as in the ſame place. *Let him that diſtributeth, doe it with ſimplicitie, and let him that ſheweth mercie, doe it with cheerefulneſſe.*

Ioh. 12.8.

1. Tim. 3.8.

Phil. 1.1.

Rom. 12.8.

1.Cor.12.28. Which kinde of Deacons. 1.Cor. 12. 28. are called helpers: and for the seruice of this office, were appointed diuers olde poore widowes, who as they were mainteined by the church: so they serued the church, attending vppon the other poore, who beeing sicke and impotent, had neede not onely of things necessary, but also of
1.Tim.5.5. seruice and attending. 1.Timoth. 5.5. These offices being instituted by the spirit of God, for the necessary vse of the Church, which vse still continueth, ought also to be reteined among vs. For we see, for want of these offices, what great inconueniences are among vs, concerning the poore. For, although ther be very good politike laws made for prouision of the pore: yet smal relieſe commeth thereby to the poore indeed: at least wise manie abuse the relieſe which they receiue, which commeth of this, that there be not in euery church or congregatiō, such Deacons as the holy ghost hath appointed, which should take a speciall care, & employ a great diligence,

for

for the prouiſion of the poore: not only ſome, to gather and diſtribute, but alſo to ſee it well imployed on the poore, and to imploy the poore, that liue of the almes of the church, to the releefe of their fellow poore, which are more impotēt thē they, as it was vſed in the Primatiue Church. And aboue all thinges, to beware of them that walke diſorderlye, and labour not if they be able. Of which kinde of people, when there is ſo greate multitudes in this land, that they doe euen ouerflowe the Countryes, and haue beene knowne to bee practizers of greate matters agaynſte the ſtate: It is maruayle, that neither by politique, nor by eccleſiaſticall Lawe, they are broughte into order, and ſette to laboure, or elſe (as Saynt Paule preſcribeth,) ſo that they ſhoulde not eate, vntill they bee willing to labour. 2. Theſ. 3. 10.

But now, to return to the Election of Deacons. Concerning the form of chuſing of Deacons, we may reade at

at large. Actes. 6. that they were choſen, by conſente of the vvhole Churche, and hadde the approbation of the Apoſtles. And becauſe wee maye not thinke, there was anye confuſion in that bleſſed companye, wee muſte needes confeſſe, that vvhich hath beene before declared, that there were euen in that aſſemblie and firſte Churche at Hieruſalem, certayne elders appoynted, which in the name and by the conſente of the reſt, had the diſpoſition of ſuche matters, as appeareth by manie places of the Actes of the Apoſtles, where the Elders are named with the Apoſtles: As Actes 15. 4. 12. &c. but eſpeciallye concerning this matter of the diſtribution vnto the poore, we reade, that when the Church of Antiochia, was ſo wel diſpoſed as to make a collection to bee ſente vnto the poore Brethren that dwelt in Iury, they ſent vnto the Elders, by the handes
Act.11.30. of Barnabas and Saule. Actes. 11. 30.

30. By vvhich it appearethe, that the Elders had the diſpoſition and appoynting of ſuche as ſhoulde deſtribute it vnto the Congregation, which were the Deacons. For it is agreeable to reaſon, that hee that ſhould doe any ſeruice in the name of all, ſhould be choſen and approued by the conſent of all. For the Regiment of the church, as it ought to bee furtheſt of from all Tirannye: ſo ought it to be as farre from Confuſion and diſorder. Tyranny is auoyded when no one man, (contrarie to the ordinaunce of Chriſte) ſhall preſume to doe anye thing in the Church, without the aduiſe and conſent of others that bee Godlye and vviſe, and authorized bv the conſent of the Church. Confuſion is preuented by the graue counſayle, and orderlye aſſemblye of Elders, vnto vvhome the Churche hathe committed her authority.

By this it maye eaſily appeare, vvhat great defaulte there is in our Church, where thoſe that are ſayde

at

to be ordeined Deacons, neuer purpose in their life to execute any part of a Deacons office, neiher are chosen for that end: but only that within a short time after, they may bee made Priestes or ministers, nothing in the worlde differing from the superstition of Popery: where the office of Deacon was conferred onely, as a step vnto priesthood. As though it were necessarye, that euerye one which is ordayned an Elder, shoulde first be a Deacon, and yet when he is made a Deacon, hee is but an Idoll, yea scarse an Idoll of a Deacon, hauing no resemblaunce at all vnto a Deacon indeed, but that he is a man. This prophaning of Gods institution, God will not alwayes suffer vnpunished, especially when it is not maintained of ignoraunce or infirmity, but defended against knowledge, and vpon wilfulnesse. Therefore, the Collectors are more like to deacons a great deal, then those that the Byshops make Deacons. For, first they haue after a sort election of the Church,

Church, whereas the other haue, but the approbation of one man. And ſecondly, they gather and diſtribute the common almes vnto the poore, which the other neuer think of. But yet we may not allow them for lawfull Deacons indeede, becauſe they are not alwayes endued with ſuche qualities, as the Apoſtle requireth. 1. Tim. 2. For they ought to bee men of good eſtimation in the Churche, full of the holy Ghoſt, and of wiſedome, that ſhould be choſen, Acts. 6. For, as it is an office of good credit, ſo ought the perſon to bee of good reputation. Therefore ſaith S. Paule, that *Thoſe Deacons that Miniſter well, doe get them ſelues a good degree, and great liberty in the faith, which is in Chriſt Ieſus.* Inſomuch that S. Paule him ſelf doth ſalute in ſpeciall wordes the Deacons, next to the Byſhops or ouerſeers in the Churche of Philipi. Wee reade alſo, what worthye men were choſen to be the firſt Deacons; as Stephen the firſt Martyr, and Philip, which afterwarde was an Euangeliſt,

1. Tim. 2.

1. Tim. 3. 13.

Phillip. 1. 2.

geliſt, when the Churche was diſperſed thoroughe the perſecution rayſed aboute Stephen. So that euery ignoraunte contemptible perſonne, is not to bee allowed vnto this office: but as Godly, wiſe, and vvorſhipfull, as maye conuenientlye bee founde in the Congregation, maye not thinke them ſelues too good to miniſter vnto Chriſte, in his members, and in the name of the Churche. The Election alſo of oure Collectours, is too Prophane for ſo holye an Office. Wee maye reade in the Hiſtorye of the Actes: Actes. 6. with vvhat grauitye, reuerence, and religiouſneſſe, the Apoſtles ordayned Deacons, vvith Prayer and Impoſition of handes. For theſe and ſuche like cauſes, althoughe the ordinarye Collectors haue ſome reſemblance, with the Deaconſhip of the church: yet wee cannot in all poyntes allowe them for Deacons: whoſe office truely conſiſteth onelye in miniſtration vnto the poore, as wee haue

Act. 6.

haue ſhewed, in that they bee Deacons. Wee haue declared before, that there is a double authority of the Paſtour, the one ioyned vvith the Elders of the Churche, vvhereof hee is Paſtour: the other vvith the Synode or holy aſſembly, whereof he is a member.

Of the former wee haue intreated hitherto. Nowe it followeth, that wee ſpeake of the latter. There aryſeth oftentimes in the Church, diuerſe Controuerſyes, which cannot bee othervviſe expreſſed, pertayning to the ſtate of the vvhole Churche, then by a generall aſſemblye of all the Paſtoures of that Churche, vvhich is called a Synode or generall Counſayle. Alſo there bee diuerſe caſes, vvherein the ſeuerall Churches, are driuen to pray the ayde of the Synode, vvhere matters can not bee determined among them ſelues. For this cauſe, the Holye Ghoſte hathe ordayned theſe Holy aſſembles, with promiſe, that they being gathered together in

in the name of Christe, he him selfe will bee among them. With the Synode, the Pastour hath authority to determine, concerning regiment of the Church. Wherefore we haue to enquire, of what persons a Synode doth consist: For which intent wee finde in the history of Act. 15. 6. that when a controuersie arose concerning the Ceremonies of the Lawe, whether they were to bee vsed, by those Christians that were conuerted of the Gentiles: The Apostles & Elders came together to consider of this matter, and that the people was not excluded, appeareth by the 12. verse, the whol multitude, being perswaded by the argumentes alleaged by Peter, helde their peace, and quietly hearde Paule and Barnabas, declare what signes & wonders, God had wrought by them amongest the Gentiles. And least ye should vnderstand the multitude in that place for the multitude of the Apostles, It followeth in the 22. verse. *Then it pleased the Apostles and Elders, with the whole*

whole Church, to chuſe certaine men.&c. By which ſcripture we learn, that the Synode conſiſteth principally of Paſtours, Elders, Teachers, and men of wiſdome, iudgement and grauitie, as it were of neceſſary regents. For, although the whole multitude came togeather, yet the Apoſtles and Elders came togeather to enquire, and conſider of the matter in controuerſie, the multitude heard, and for their better inſtruction and modeſtye, ſubmitted their conſent, vnto the determination of the Apoſtles and Elders. All mens reaſons were hearde. For there was great diſputation, but the authoritie of Gods worde preuailed, good order was obſerued. So, after the matter was throughly diſcuſſed, by the godly arguments, alledged by Peter and Barnabas, & Paul, the controuerſie was concluded by the ſentence of Iames, to whom that prerogatiue was graunted, not of ſingular authoritie, but for orders ſáke. And this place doth admoniſhe vs, to intreate ſomewhat of the preeminence

of one Elder or paſtor aboue the reſt We confeſſe that in euery aſſemblye or company, ſome one of neceſsitie muſt haue this prerogatiue, to order and diſpoſe the ſame with reaſon, or els great confuſion is like to follow. But this preeminence is onely of order and not of authoritie, as to propound matters to be decided, to gather the reaſons and conſent of the reſt, and ſo to conclude, &c. As we ſee in this place Iames did: of whom alſo we reade, that he had this preeminence. Act. 21.18, &c. And we maye gather the ſame. Gal. 2.9.12. Not that Iames had greater authority in his Apoſtleſhip, then Peter or Paule, or Iohn, or anye other of the Apoſtles: But becauſe he was choſen of the reſt to haue prerogatiue of order, which ſome one muſt haue in euerye aſſembly, and ſuch was the prerogatiue at the firſt, which was graunted ſometime to the biſhop of Rome, & ſometime to ſome other biſhops, to be preſident or prolocutor in the generall counſels, being choſen therto for

Act. 21.18.
Cal. 2.9.12.

for the time by conſent of the reſt, as the prolocutor is choſen in our conuocatiõs, that are called with parliaments. Therfore, as it were an abſurd thing for our prolocutor in our conuocation, to take vppon him to be a controller of the whole ſynode, & to challenge that office to him and to his heires for euer: ſo vnreaſonable is the authority that the Pope claimeth ouer generall counſels. One therfore is to be choſen by conſent, to be as it were the prolocutor or moderator of order, but not of authoritie in euery aſſembly, whoſe prerogatiue muſt ſo be tempered, that in al thinges tirannie be auoyded. Which we ſee by experience eaſely crepeth in vpõ proud natures, to whome if you graunt an inch, they wil be ready to take an ell, according to the Prouerbe. But let vs return to the authority of the ſinode which cõſiſteth in deciding & determining ſuch maters as cãnot otherwiſe in perticular churches be cõcluded, either becauſe they cõcerne the cõmõ ſtate of al churches, or becauſe

they lacke sufficient authoritie in some one church. First therefore the lawfull Synode hath to consider, if anie controuersie of doctrine do arise, that it be determined by the word of God: for in the controuersie of binding the Gentiles, to the obseruations of the ceremoniall lawe, was a matter of faith and doctrine.

Secondly, it hath to determine of the vse of the ceremonies, not of will without reason or grounde of scripture, but vpon necessary causes of auoiding offence and similitude of superstition, of bearing with the weak, of order and comelinesse and edification. So did the Synode of the Apostles and Elders, command for a time abstinencie from meate offered to Idols, otherwise lawfull in it selfe, for offences sake, and for auoyding of all pollution of Idolatrie. Act. 6. 20. 29. and forbearing the weakenesse of the Iewes in abstinencie, from eating of bloud & of strangled, which was forbidden by God before Moses time, to teach that Childishe age of Gods

Act. 6. 20. 29

people

people to abſtaine from cruelty, as in Gen. 9.4. Such ceremoniall conſtitutions are but temporall, and ſo long are to be reteined, as the cauſe continueth, for which they were made. So that if weaknes ceaſe, or be turned to obſtinacie, they are no longer to be reteined. Alſo for order and comelineſſe, and beſt edification, the Synode hath to determine, what ſhall be obſerued in particular charges: as of the time, place, and forme of preaching and praying, and adminiſtring of the ſacraments. For, who ſhoulde be able to know what order, comelines and edification requireth according to Gods worde, but they that be Teachers and preachers of the ſame vnto al others? For it is abſurde, that they ſhoulde bee taught by ſuch in theſe ſmall thinges, as ought to learne the truth of them in all matters. This authoritie therefore cannot be graunted vnto any Ciuill Chriſtian Magiſtrate, that without conſent of the learned Paſtours and Elders: yea againſt their conſent (of whom, as in Genes. 9. 4.

ſome reſpect hee is a feeling member) he maye lawfully make ceremoniall Conſtitutions, whereby the Church muſte be gouerned, in meere Eccleſiaſticall matters.

It is oute of all controuerſye, that before there vvere anye Chriſtian Magiſtrates (for wee will, not ſpeake of SERGIVS PAVLVS proconſull of Cyprus, becauſe hee was but a Lieuetenaunt of the Romane Emperour) this authoritie was proper vnto the Synode.

Which authoritye vvee knovve to bee graunted to the Church by oure Sauioure CHRISTE: practized by his Apoſtles: continued by their ſucceſſours three hundred yeares, before there was anye Chriſtian Emperours, (for wee receiue not Phillip for a Chriſtian Emperour) and long time after there were Chriſtian Emperours, euen as long as anye puritie continued in religion, vntill both Emperours and Synodes were thruſt out of all lawfull authoritie, which they ought to haue

haue in the Church, by the tyrannie of Antichriſt.

But wee finde not in the Scripture, this authoritye graunted by Chriſte to Ciuill Magiſtrates, which in his, and his Apoſtles tyme were not, nor anye promiſe that when they were, the Synode ſhoulde reſigne it vnto them. Therefore it remayneth, that it bee ſhewed by them, that defende that this abſolute authoritie is in the Ciuill Magiſtrate, by what ſpirite or reuelation, or Scripture (if there be anye that wee know not): For, we woulde bee gladde to learne howe this authoritie was tranſlated from the Church, (in which it was once lawfullye veſted) vnto the Ciuill Chriſtian Magiſtrate.

Therefore, vntill this maye bee ſhewed, by ſufficient warraunt of GODS holye worde, vve holde that the Synode of euerye Prouince, hath authority to decree concerning ceremoniall orders of the Church:

Whereof some may be generall to al congregations, some particular to certaine Churches. For, as it were to be wished that all places might bee brought to one perfection: So it is not alwayes necessarye, that they be like in all thinges. The wisedome of the Synode therefore ought to haue such regard of all churches, that they haue speciall respect to euerye one. Wherin we of long time in England haue beene caried away, with an vntrue principle, that vniformitie must be in all places, and thinges a like, as though we would feede old men and sucking infants all with one kind of meat: or as though we would cloath all ages in a robe of one asize: and that which is more absurde, compell men of ripe age to sucke the dugge, to weare their biggins, and to carrye Rattles and other Childish bables. Our lande is not yet wholly conuerted to Christe (so great hath beene our negligence hitherto) therefore there can not bee suche an vniformitye of orders in all places, as

shall

ſhall be profitable for all. Therefore it were meete, that the Ouerſeers and Elders of the Churche, ſhoulde come together to conſider of this matter, what orders were moſte meete for diuerſe places, to bring thē to the obediēce of Chriſt: what for the furtheraunce of them that are newly come, and what for the continuance and increaſe, of thē that are very well come on.

The ſame doctrine, although not the ſame parts of Doctrine, is to bee euery where: but ceremonies, euen as they be ceremonies, do admit variety: as time, perſons, and occaſions ſerue to be diuerſe. Yea Chriſtian liberty, in them ſomtimes, is neceſſary to be teſtified, becauſe there are many ſo ſimple, that they know not the difference betweene thoſe thinges, that are neceſſarye in the Churche, and thoſe that are not of neceſsitye. There be that thinke a Croſſe or Font (as they call it) is as neceſſary in baptiſme, as water: and that kneeling at the Communion is more neceſ-

ceſſary then preaching of the Lordes death: that a Surpluſſe in common prayer, is more neceſſary, then a deuoute minde: and greate occaſions offered to the ignoraunt ſo to thinke, vvhen they ſee them that preache moſte diligently, pray moſt feruentlye, and miniſter the Sacramentes moſte reuerently, according to Chriſtes inſtitution, to be diſplaced of all miniſtery, for a Croſſe or a Fonte, or a Surpluſſe, or ſome ſuch other trifle. The Synode therefore, oughte to bee carefull in ordayning of Ceremonyes, not onelye that they bee pure and agreeable to the worde of God: but alſo that they bee expediente for the time and perſonnes, for whoſe vſe they are ordayned: And as wilfull contemners of good orders eſtabliſhed by publique authoritye, are worthy to bee corrected, ſo intangling of mens conſciences, or tyrannicall coaction in theſe indifferente matters, muſt alwayes bee auoyded. The Synode hathe further authoritye

tye concerninge Diſcipline, to re-
fourme and redreſſe by Eccleſiaſti-
call Cenſure, all ſuche defaultes and
controuerſies, as cannot bee deter-
mined in the particuler Churches:
as for example: If the Paſtour him-
ſelfe, haue neede to bee ſeuerelye
puniſhed, vvhere there is but one
Paſtour in a Churche: or if Elders,
vvhiche ſhoulde bee refourmers of
others, haue notoriouſlye miſgo-
uerned them ſelues: or if they haue
beene ledde by affection, to con-
demne an Innocente, or to iuſtifye
the vngodlye: in theſe and ſuche
like caſes, all Contention is to bee
concluded, by the authority of the
Synode. Some example vvee haue
thereof. Acts. 15. where thoſe con- Act. 15.
tentious Schiſmatiques, that with-
ſtoode Paule and Barnabas at An-
tiochia, were conſtrained to yeelde
by authoritye of the Councell, and
Paul and Barnabas reſtored to their
credite.

For which cauſes, Synodes ought of-
ten-

tentimes to bee aſſembled, though not general of the whole realme, but particular of euery prouince or ſhire, as it may be moſt conueniently, that ſuch thinges as are to be refourmed, may bee redreſſed with ſpeede.

Laſt of all, foraſmuch as the election of Paſtors, is a great & waighty matter, which ought not to bee permitted to the iudgement of anye one man, but pertaineth to the Church, whereunto they ſhoulde be choſen, both for better aduiſe in chuſing of a meete man, and for authority in cauſing him to accept their election: it is conuenient that it bee done by iudgement of the particular Sinode. That no one man hath authority to ordaine Paſtors, and to impoſe them ouer churches, hath bene before declared, by example of the Apoſtles Paule and Barnabas, who although they were Apoſtles, yet would they not challenge that prerogatiue vnto themſelues, but by common election, they ordained Elders in euery Church. Acts. 14.23. Timothy alſo

Acts.14.23.

recei-

receiued his charge, although it were through prophecy, by impoſition of handes of the Elderſhip. 1. Timoth. 4. 14. Therefore as it hath bene euidently declared before, the aſſembly of Elders, conſiſting of graue, wiſe, and Godly men, ought to enquire, when the Paſtors place is voyd, wher they may finde a man meete to ſupplie his roome, and therein to deſire aide of the Synode. The man by ſuch Godly aduiſe ſo choſen, ought to be preſented to the Congregation, and of them to be allowed and receiued, if no man can ſhew anye reaſonable cauſe to the contrarie. This is the right election and ordaining of Paſtors, grounded vppon the worde of God, and practiſed by the primatiue Church, two hundred yeeres after Chriſt, vntil the miſtery of iniquity, grew to work more openly to the ſetting vp of the tyrannicall kingdome of Antichriſt. By this we may plainly ſee, that our preſentation of patrons, is both prophane and preiudicial: our giuing of orders by By-

1. Tim. 4. 14.

ſhops

shoppes is presumptuous, and full of absurdities. Firste, because they take vppon them to do that, which none of the Apostles durst doe: that is, without election of Churches, to ordayne Elders. Secondly, that they giue an Office vvithout a charge, to make a Pastour, and sende him to seeke a Flocke, where hee canne finde it: which is as vnreasonable a thing, as if one were chosen to bee a Church-warden, and had neuer a Churche to keepe: or made a Constable, that had neuer a Towne or place appoynted, whereof he should bee Constable. For the name of a Pastour, Elder, or Ouerseer, is the name of an office in Act and esse, because it is a proper Relatiue, and not a Potentiall abilitye in the Cloudes.

If Byshoppes as they bee nowe, were consecrated after the same maner to seeke theire Byshoprickes, vvhere they coulde finde them, it were no greater absurdity, then it is to ordayne Pastoures, and let them proll where they can for their benefices.

nefices. Thirdlye, by this wandring (we may alſo ſay vagabounde) miniſtery, ſhifting from place to place, and in all places to bee counted a Miniſter where he hath no charge, it wold grieue a man to thinke, what inconueniences doth follow, but principally, how filthily it ſtinketh of the olde Popiſh indelible character, frō whēce it hath his ground, and neither of any reaſon, or of the worde of God. And yet forſooth it is ſo perfect, that it may abide no reformatiō. Fourthly, if you will ſee how well the authority which they claime and practize, is vſed of them, that onelye haue the choyſe and admiſſion of Miniſters: Looke ouer the vvhole Realme of Englande, What a multitude of vnfitte Paſtours ſhall you finde in euery place? So that Ieroboam neuer made worſe Prieſtes of the refuſe of the people, to ſerue his Golden Calues, then they haue ordayned Miniſters to feede the Flocke of Chriſte, which hee hathe purchaſed with his owne bloude.

This

This complaint we confesse is greeuous, but the indignity of the matter inforceth it. We know that vaine excuses shall not be wanting, of necessity, &c. But if necessity compelled thē to take such at the first; what necessity compelleth them, to suffer them to bee such still? For, if they woulde needes admit ignoraunt persons to that charge: yet should they haue enforced them to study, as wel as to other thinges, they haue inforced them vnto, that in time they might haue growne to be meete for their calling. Which if they had done in 10. 12. or 13. yeeres space, a great many might haue proued excellētly well learned, and able to serue in the Church with great fruit and profit: and the rest according to proportion of their time, might haue come to some mediocrity in knowledg, whereas nowe as ignoraunt and as vnfit as they were the first day, so are they still for the moste parte, and will so continue to theire liues ende, if they may be suffered in idlenesse, as they

they haue beene hitherto. Then it is a torment to thinke what ambitious ſuing, what enuious labouring, what vnſeemelie flattering, what prodigall bribing, is vſed to attayne to greate dignities in the Church, to farre vnmeete fot the modeſty and grauitye that ſhoulde be in Chriſtian preachers. And as for the inferior benefices, from the fatteſt Parſonadge, to the pooreſt Vicaradge almoſte, if it bee worth 40. pounds by the year, what Symonicall bargains of leaſes, Annuities, Reſeruations, exhibitions: yea, notwithſtanding the Act of Parliament, Anno. 13. by Antedates and other ſubtil conueyances, what chriſtian heart can think of them, without deteſtation of ſuch horrible abuſes? Shall we ſpeak here any thing of the popiſh prieſthood, the greateſt blaſphemy that euer was: how long was it allowed for a lawfull miniſtery, vntill by the Godlye meaning of the ſayde Parliament, ſome brandmarke of ſhame, was ſet vppon it? But howe pitifullye that authority

was abuſed, which was by the ſame ſtatute committed to the biſhops, in allowing of prieſts that came to doe their penance, by negligence of the biſhops, & bribery of their Officers: the country crieth out of it, and the ſtate of the church, is little amended by it. Old Sir Iohn Lacklatin, that had not ſeen ſome of his benefices, a doſé yeare before, was carried aboute on his Mare, and ſometimes on a Cart: Firſt to the biſhop whom he choſe, if he might for his purpoſe, ſuch one as had bene a prieſt of his owne order, and cared leaſte what miniſters ſerue in his Dioceſſe, and then from Shire to Shire, one diſtant an hundred mile from another, mumbling vp his Articles in his morowmaſſe voice, in euery Church where hee had liuing, and returned as very a beaſte as hee came.

But this and all other inconueniences before rehearſed, ſhoulde vtterlye bee auoyded, if wee mighte once eſtabliſh the lawfull election of Paſtours, according to the word of

of God. It were alſo greatly to bee wiſhed, that it might bee broughte to paſſe, that in euery Congregation, there ſhoulde be two paſtors at the leaſt, both becauſe the charge is great, and alſo for ſupplying the lack of the one, if the other were ſicke or abſent vppon neceſsity, or any ſuch like caſe. Which thing were both agreeable to the example of the Apoſtolike Churche, and alſo verye profitable for the Congregation. Wee doe not meane this in euerye Pariſh, as they bee nowe diſtinguiſhed, but in euery Congregation as they may be diſpoſed, both for beſt edifying and alſo for ſufficient liuing for the Paſtors.

It will bee obiected, when we haue all thinges at our pleaſure, concerning the Election of Paſtors, yet will there creepe in many abuſes. Wee anſwere, they ſhall not ſo ſoone, nor ſo eaſily, nor ſo many abuſes creepe in, as nowe at wide Windowes, yea, great port-gates doe throng in.

But if as many or more abuſes (if

more coulde bee) were crept in,yet were the caſe better then it is now: for we ſhoulde be ſure, that God approoueth our order,though he condemn the abuſes, becauſe it is groun ded vpon Gods worde,whereas now he abhorreth both.

But of the authority that Paſtors haue as members of the Synode, we haue ſpoken hitherto ſufficiently. By which it is euidēt,how all things haue beene corrupted in Poperye, which had at the firſt any good inſtitution,which corruptions we alſo re taine at this day, without deſiring of any refourmation.For, to begin firſt with our particuler Synodes, good lord what a mockery they are of law ful ſynodes, beeing holden for no other ende almoſte, but to gather vp fees,both ordinary & extraordinary, with dayly newe deuiſes to poll the poore Prieſtes of their mony,which they extort for ſeeing the Letters of orders, for Dynners and ſuche like matters. And yet a newe inuented pyllage,vvhereby they compell men

to

to buy Bookes of them for 4. pence or 6. pence, which are to deare of a peny or two pence: and not onelye ſuche ſmall Ware, but alſo greate bookes, beeing ſuch as euerie pariſh is appointed to buy, muſt be bought of them for two or three Shyllinges in a Booke dearer, then it may bee bought in Paules Church-yarde: yea otherwhiles, though the Pariſh bee furniſhed of them alreadye, they are not authenticall, except they be boughte at Maſter Chauncellers and Officiall, at Maſter Regeſters hands. As for reformation of any thing in the Churche, there are indeede many preſentments, and men ſworn to preſente matters, but little or none amendmente at all doth followe. So that it is a common ſaying in the Countrie, when the preſentment is once receyued, they ſhal neuer heare more of it. Soone after the Viſitation or Synode, the petitbribing Sumner, rideth foorth laden with Excommunications, which hee ſcattereth abroad in the Country, as

thicke as Haileſhot, againſt this parſon, and that Vicar: this Churchwarden, and that Side-man, whome hee himſelfe when he came to ſummon him to the Synode, for a Cheeze or a Gammon of Bacon, had vndertaken to excuſe for none apparaunce. But when he is once Excommunicated, there is no remedy, but hee muſt trudge to the Chauncelour or Officiall for abſolution, who after hee hath once abſolued his Purſe of a fewe Groates, giueth him his bleſſing and ſendeth him away. And this is the image of our litle or particuler Synode.

Chuſing of Clearkes of the Conuocatiõ houſe.

Our generall Conuocations haue a more ſhewe of good order, but in effect litle better. For firſte, they are ſtuffed full of Popiſh and prophane Chauncelloures, and other Lawyers, which beeing meere laye men, and vnlearned in Diuinitie, by their owne Lawe, ought to be no members of the Synode: And yet theſe will beare the greateſt ſway in all thinges. The Byſhops, as though they

they were greater then the Apoſtles, muſt haue their ſeuerall couuenticle, wheras the Apoſtles and elders came together with the whole multitude, Actes 15. And as they are ſeuered in place, ſo will they bee higher in authoritie. So that whatſoeuer is decreed amongeſt them, that muſt bee called the determynation of the whole Synode. So that no manne muſte bee ſuffered to ſpeake anye thinge agaynſte it, bee it neuer ſo reaſonable, or agreeable to the vvorde of GOD: yea, vvhoſoeuer vvill not ſubſcribe to all ſuche thinges, as they decree, muſte bee excluded out of the Conuocation, as vvas practized and threatened in the Conuocation at the foreſayde Parliamente, vnto diuerſe Godlye and learned Preachers, that offered to ſpeake agaynſte dyuerſe groſſe and palpable erroures, that had eſcaped the Byſhoppes decrees. As for the diſtinction of Canonicall and Apocriphall bookes, for explication of the clauſe in the article of Actes 15.

Predeſtination : where it is ſayde, that the elect may fall from Grace, and ſuch like matters. If this bee not to practiſe Lordſhippe ouer our faith: to ſet downe decrees of Religion, which muſt bee accepted of all men, without eyther reaſon or teſtimony of the Scripture to prooue them, and no man permitted to ſhew anye reaſon or Scripture, that inforceth his Conſcience to the contrarye, but onely to hang vppon the authority of biſhops: Let ſome other declare what Paul meaneth, 2. Cor. 1. 4. where he denieth, that he woulde excerciſe any Lordſhip, ouer the faith of the Corinthians.

2. Cor. 1. 14.

For, although their decrees were neuer ſo perfect, yet it were an example of tyrannicall Dominion, neither to giue reaſons to ſatisfie the ignoraunt them ſelues, nor to hear or cõfute that which might be alleaged againſt them by others, but for a few lordbiſhops in compariſon of all the conuocation, to fit by them ſelues & order all thinges at their pleaſures,

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as though the Gospell sprang firste from them, or had come vnto them only, it sauoreth of nothing so much as of popish tyranny: Whereas otherwise it is well knowne they are not al of the best learned, nor all of longest study, nor all of soundest iudgement, nor all of greatest zeale, nor all of best example, and therfore not meetest to be the onely determiners in Ecclesiasticall matters, to the preiudice of the whole synode. Wherefore it is greatly to be desired, that our synodes also, which are so farre out of order, maye be refourmed according to the scripture, and the example of the primitiue Church, that all thinges may be done with such modesty, grauitie & iudgement, as they were by the Apostles and Elders. Act. 15. And now that we haue set forth the whole Ecclesiasticall ministerye, according to the word of God, with all the duties & authoritie that pertayneth vnto it: the place requyreth, that we should also intreat of the authority of the ciuil Magistrate in matters

Acts. 15.

ters eccleſiaſtical. Of the title of the princes ſupremacie, if it be truly vnderſtood, we moue no controuerſie: but that it doth properly apperteine to the ciuil magiſtrat, to be the higheſt gouernor of al perſons within his dominion, ſo that the ſoueraign Empyre of God be kept whol. But herein reſteth all the doubt, howe this is truely to be vnderſtoode, & that ſhal we beſt vnderſtand by the contrarie: namely by the vſurped tiranny of antichriſt. For antichriſt did challenge vnto himſelfe al authority, both that which is proper to god, & that which is cõmon to men. Therefore that the pope claimed to be that only head of the church, frõ which the whol body receiued direction, & was kept in vnity of faith: This was blaſphemous againſt Chriſt, & therfore may not be vſurped by any Ciuill magiſtrate, no more thẽ by the pope. Likewiſe, wher hee challengeth authoritye to alter, change & diſpence with the cõmandement of god, to make new articles of faith, to ordain new ſacramẽts, &c.

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this is also blasphemous and ought not to be vsurped of any ciuil prince, On the other side, where he challengeth authority ouer all princes, & so ouer al the clergy, that he did exempt them from the ciuil iurisdiction, this is contumelious, & iniurious against al christian kings. And therfore euery prince in his own dominiō, ought to cast off the yoke of his subiection, and to bring al ecclesiastical persons vnto his obedience and iurisdiction. Here haue we the first part of the title of supreame gouernment ouer al persons. In matter or causes ecclesiastical: likewise, the pope doth not only presume against god, as we said before: but also against the lawfull authority, giuen by God vnto men. For he forbiddeth princes to medle with reformation of Ecclesiasticall matters, or to make anye lawes pertayning to causes of religion, answering them, that those things do appertain onlye to him & the general counsel. But when he cōmeth to debate anye thing with his clergy, then al laws & know-

knowledge, are encloſed in the cloſet of his breſt. When any generall counſel muſt be holden, all that they doe receiueth authoritie from him. For except he doe allowe, it is nothing. And he is ſo wyſe, that neyther with the councell, nor without the counſell he can erre or thinke amiſſe in matters Eccleſiaſticall: whereas it is not onely lawful, but alſo neceſſary for Princeſſe, if they will doe their dutie, to looke to the reformation of religion, and to make lawes of matters Eccleſiaſticall, but ſo that we confounde not the offices of the Prince and the Paſtour. For, as it is not lawfull for the Prince to preach, nor adminiſter the Sacramentes: no more is it lawfull for him to make lawes in Eccleſiaſtical cauſes, contrarie to the knowledge of his learned Paſtors. For, as theſe three partes of a paſtors dutie, are graunted to him by God, preaching, miniſtring of ſacraments, and Eccleſiaſticall gouernment: he maye no more take from a Paſtor the third, then he may the two

firſt.

firſt. By this it appeareth, how farre it is lawful for Princes to intermedle with cauſes Eccleſiaſticall: namelye that it is the chiefeſt poynt of their dutie, to haue eſpeciall regarde that God may be glorified in their dominion, and therefore they ought to make ciuill lawes to binde the people vnto the confeſsion of true faith, and the right adminiſtring and receiuing of the ſacramentes, and to all eccleſiaſtical orders, that they beeing inſtructed by the worde of God, thorow the miniſterie of the preaching of the ſame, ſhall vnderſtande to bee profitable for edifying of the church of Chriſte, and the aduauncement of the glory of God. If any ſhall offende againſt the laws, whether he be preacher or hearer, beſide the eccleſiaſticall cenſure, which he ſhoulde not eſcape, he is alſo to be puniſhed in bodye by the ciuill magiſtrate. This we ſee that all chriſtian Emperours obſerued, that when anye controuerſie aroſe, either of doctrine, or of order and ceremonies, they commaunded the

the Cleargie to consult & determine thereof, according to the scripture, who assembling togeather in counsel obeyed their commandement. Their conclusion then by authoritie of the Emperour, was commaunded euerye where to be obserued, and those that impugned it, to be punished: the same order we reade also to bee obserued, by the christian kinges of Fraunce & Spaine, yea and of this our Brittany also, in gouerning their Ecclesiastical state, by the aduise of the Cleargie of their dominion. But it will perhaps be sayd, that for Princes to subscribe to the determination of priestes (as they call them) is no supremacie, but a subiection. We answer, it is no subiection vnto men, but to God & his worde, to doe nothing in these matters, but by the faithfull aduise of thē, that know his will, & are bounde to teach it vnto all men: No more then it is to be counted a subiection for a Prince in ciuill affayres, to follow the aduise of wise and faithfull Counsellers. Whereby we see that if

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Gods ordinaance were not plaine in the ſcriptures, yet reaſon it ſelf wold conclude, that if in Temporal matters, a wiſe prince wil doe nothing of weight, without the counſell of wiſe men: how much more in Gods buſines which are of greateſt importãce, ſhold they not decree any thing without the aduiſe of them, that be learned in thoſe matters. And if all princes by heathen wiſe mens iudgments are ſo rulers, that they are ſeruaunts of the laws, & of the cõmon wealth: why ſhould it be accounted for anye diſhonour vnto princes, to be obedient to the lawes of God their father, and to ſerue to the commoditie of the church their mother? It is a greater honor to be the ſon of God, and the child of the church, then to be a monarch of al the earth. Of this honourable ſubiection to GOD and his church. Eſay propheſieth Chapiter. 49. 23. *Kinges ſhall be thy nurſing Fathers, and Queenes ſhall bee thy Nurſes. They ſhall worſhip thee with their faces towardes the earth, and licke the duſt* Eſay. 49. 23.

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of thy feete, and thou ſhalt know that I am the Lord. The prophet meaneth, that Kinges and Queenes ſhal be ſo careful, for the preſeruatiõ of the church, that they ſhall thinke no ſeruice too baſe for them, ſo they may e profite the Church of Chriſt withal. Vnto this honourable ſubiection, the holy Ghoſt exhorteth princes in the ſecond pſalme: after that they haue tryed that they preuayle nothing in ſtryuing againſte the kingdome of Chriſt: *Be now therefore wiſe (O yee Kinges): be learned that iudge the earth, ſerue the Lord with feare, and reioyce vnto him with trembling*, Declaring that it is a ioyfull ſeruice to bee obedient to Chriſt: yea to ſerue GOD is indeede to reigne. And eſpeciallye it is to be noted, where Saint Paule commaundeth prayers and ſupplications, to bee made for the conuerſion of Kinges vnto the knowledge of the truth, and their own ſaluation, that he alleadgeeth this reaſon, *That we may lead a quiet and peaceable life, in all Godlineſſe and honeſtie vnder*

Pſal. 2. 10, 11

1. Tim. 2. 2.

der their protection. A godly and honeſt life, wee may liue, vnder enemies of the Churche and perſecutors: but a peaceable and quiet life in all godlineſſe and honeſty, only vnder a chriſtian Prince. This thing therefore the Church moſt humbly deſireth of the prince: for this end the Church continually prayeth to GOD for the Prince: in this reſpect the Churche moſt obediently ſubmitteth her ſelf vnto the Prince, as a Childe to his nurce, that both prince and people may honour God in this life, and after this life, reigne with Chriſte euerlaſtingly.

Thus haue we breefely ſet foorth a form of reformation, touching matters eccleſiaſtical (as we are throughly perſwaded) agreeable to the word of God, and as we are able to proue, conſenting with the example of the primitiue Church, building only vpon the moſt ſure foundation of the canonicall ſcriptures: but intending more at large, if occaſion ſhall ſerue, hereafter to ſet foorth, the practize

and conſent of the Godly fathers in their Actes, Counſels and writinges, following the ſame rule & interpretation of the ſcripture that we haue done. Therfore we proteſt before the liuing God and his holy Angels, and before the Lord Ieſus Chriſt, that ſhal come to iudge the quicke and the dead, and before the Queenes maieſtie our moſt gratious Soueraigne, & the whole aſſemblie of all eſtates of this Realme: that as the whol world may plainly ſee, we ſeeke hereby not our owne profite, eaſe nor aduancement, but onely the glorye of God, and the profite of his Church: ſo by this preſent writing, wee diſcharge our conſcience, according to our dutie, which is to ſhew vnto all men the true waye of reformation: and to mooue them that haue authoritie to put it in practize, and to ſeeke by all lawfull and ordinarye meanes, that it may take place, that if it may pleaſe God to giue it good ſucceſſe, at this time to be imbraced, we maye fulfill the reſt of our courſe with ioy. But if

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our ſinnes be the let, that this or the like groũded vpon Gods worde, may not now be receiued: yet the preſent age may ſee & iudge, what is the vttermoſt of our deſire, concerning reformation, which hitherto for lacke of ſuch a publike teſtimoniall, hath been ſubiect to infinite ſlaunders, deuiſed by the aduerſaries of Gods truth & hinderance of Godly procedings vnto reformatiõ. And that the poſterity may know that the truth in this time, was not generallye vnknowen nor vnteſtified, concerning the right regiment of the church of god: nor this diſordered forme of eccleſiaſticall gouernement, which we haue receiued for the moſt part of popery, deliuered to our Children without contradictiõ, that our example ſhold not be preiudicial vnto them: as the exãple of our Godly fathers (which in this poynt neglected their duetie) hath beene preiudiciall vnto vs. The Lorde graunt for Chriſtes ſake, that we beeing ſo farre from perfection, God may open al our eyes to ſee the

same, and bend our heartes earnestly to labour to attaine therevnto: and in the mean time, so farre as we haue attained, that we may proceede al by one rule, that we may be like affectioned to seeke the glory of God, and to build vp the ruynes of his temple, that with one hearte and with one voyce, we maye praise the Father of our Lorde Iesus Christ in his holye Temple, which is the congregation of saints in the holy ghost, to whom be al honor & Dominion for euermore. Amen.

FINIS.